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The
CHRISTIAN CENTURY

Published Weekly

Russia in the Postwar World
By Paul Hutchinson

Peace and the Power Complex
By Samuel D. Marble

Union in Twelve Years
By C. Stanley Lowell

Report of the Pittsburgh Conference on the Church and the Economic Order and March Survey of Books by R. M. MacIver, Frank J. Klingberg, Edmund D. Soper, Selina G. Schultz, Granville Hicks and Ruth Inglis

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In This Issue

G. STANLEY LOWELL
is pastor of the Wesley Methodist Church in Dover, Delaware. He is a graduate of Duke University and Yale Divinity School, and has contributed frequently to The Christian Century and other publications.

SAMUEL D. MARBLE
is professor of political science at West Virginia Wesleyan College, Buckhannon, West Virginia. He has written a number of articles for The Christian Century, the latest of which, "The Pathology of Power," appeared in the issue of November 6, 1946. During the war Mr. Marble was employed on several government projects. He also served for a time on the staff of the American Friends Service Committee.

EDWARD MCN. BURNS
is associate professor of history at Rutgers University, New Brunswick, New Jersey.

SIDNEY E. MEAD
is assistant professor of church history on the Federated Theological Faculties of the University of Chicago.

HOMER A. JACK
a Unitarian minister, is executive secretary of the Chicago council against racial and religious discrimination.

FRANKLIN H. LITTELL
is director of Lane Hall at the University of Michigan, Ann Arbor.

MARK RICH
is secretary for town and country work on the staff of the American Baptist Home Mission Society.

MARGARET FRAKES
is on the staff of Independent Filmscores, motion picture reviewing service.

RICHARD B. SEYMOUR
worked at the University of Minnesota laboratory in which the semi-starvation experiments described in the book he reviews were conducted. He now lives in Berkeley, California.

LEE E. CANNON
is professor of modern languages at Hiram College, Hiram, Ohio.

BUELL G. GALLAGHER
is professor of Christian ethics at the Pacific School of Religion, Berkeley, California.

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CHARLES CLAYTON MORRISON, *Editor*
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March 5, 1947

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Calendar of Coming Events

March 4-7. Interdenominational Council on Spanish-Speaking Work in the U.S.A., Annual Meeting, First Presbyterian Church, Albuquerque, N. M.
March 9. Chicago Sunday Evening Club; Howard Thurman, speaker.
March 9. Ford Hall Forum, Boston; Ellis Arnall, speaker.
March 9. National Federation of Men's Bible Classes Rally Day.
March 9-11. Second International Y.M.C.A. Conference on Membership, Grand Rapids, Mich.
March 10-12. Theological Seminary Pastors' Conference, University of Dubuque, Dubuque, Iowa.
March 10-15. National Lutheran Council Division and Commission Meeting, Chicago.
March 11. University of Chicago Lecture Series on Philosophical Conceptions of God: "God and the World, God Is the World, The World in God, Which?"; Charles Hartshorne, speaker.
March 12-14. General Secretaries' Section, Association of Secretaries of Y.M.C.A.'s of North America, Grand Rapids, Mich.
March 16. Chicago Sunday Evening Club; Halford E. Luccock, speaker.
March 27-28. American Study Commission, Lutheran World Federation, New York city.
April 6. Easter.
April 11. Chicago Tract Society, Annual Meeting, Central Y.M.C.A.
April 15-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.; Rolland W. Schloerb, Morton S. Enslin, speakers.
April 16-18. Joint Meeting, Provisional Committee of the World Council of Churches and International Missionary Council, Buck Hill Falls, Pa.
April 17-19. Minnesota State Christian Young People's Conference, Mankato.
April 19-21. Meeting, Arrangement Committee for World Council of Churches 1948 Assembly, Buck Hill Falls, Pa.
April 19-21. United Stewardship Council Spring Meeting, Buck Hill Falls, Pa.
April 22-23. Meeting, Provisional Committee of the World Council of Churches, Buck Hill Falls, Pa.
April 26. Rhode Island Bible Class Convention, Cranston.
April 26-27. New Jersey Bible Class Convention, Rutherford.
April 28-May 1. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 30. General Commission on Army and Navy Chaplains, Washington, D. C.
May 10. Massachusetts Bible Class Convention, Salem.
May 22. Presbyterian Church, U. S. A., General Assembly, Grand Rapids, Mich.
May 27-29. Wisconsin Laymen's Conference, Green Lake.
May 28. United Presbyterian Church General Assembly, Sterling, Kan.
June 11-18. North American Interseminary Conference, Oxford, Ohio.
June 11-18. Student Christian Movement Regional Conference, Lake Geneva, Wis.
June 23-25. National Conference on Counseling and Guidance (Y.M.C.A.), Lake Geneva, Wis.
June 30-July 6. Lutheran World Federation, Lund, Sweden.
July 17-21. Leaders' Preparatory Meeting for the World Conference of Christian Youth, Oslo, Norway.
July 22-Aug. 1. World Conference of Christian Youth, Oslo, Norway.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

WE BESEECH *Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy majesty, to be our defense against all our enemies; through Jesus Christ our Lord. Amen.* Like that for last Sunday, the collect for this week reflects the terrifying days of barbarian invasion in which it was written, either by Gregory the Great or at his behest. It shows only too clearly how far the primitive meaning of what we call Lent had been changed. In the early church, the fifty days after the victory of Eastertide, even more than the forty days before it, were the period for joyous special observances. Then the Christian year began with the celebrations of Christ's triumph over death. It was a happy season. Tertullian called it a time of exultation. However, by the time this collect was written the joyousness of the youthful church had been quite overshadowed by the anxiety that the church, like the empire, might be overwhelmed by barbarian hordes. The "fifty days of exultation" after Easter became a week, while the period before Easter that we call Lent was altered almost out of recognition into a time of penance, discipline and fasting. Gone was the glad conviction of earlier times that neither death nor life nor anything else shall be able to separate us from the love of God which is in Christ Jesus our Lord. We like the people of that time live in dangerous days. Let us pray with them that God's hand will be stretched out against our true enemies, but let us remember the words of Him who died and rose again: "Be not afraid of them that kill the body and after that have no more that they can do."

Third Sunday In Lent

Congress Debates Budget Slash

WHILE THE SENATE and the House differ on the amount, they appear to agree that President Truman's $37.5 billion budget for 1947-48 must be substantially reduced. The House trimmed it by $6 billion in its first vote on the issue, and the Senate seems likely to go almost as far. The heaviest cuts will be made in the budget of the military services. During the war these services had unlimited access to the national wealth, and it is very difficult for them to bring themselves within the limitations of peacetime resources. President Truman's proposal was $11.3 billions for the army and navy. That amount will probably be reduced by 10 to 20 per cent. This is a reasonable economy and it should be made. It can be made without strain if Congress does not impose a plan of peacetime conscription or universal training on the country. The advocates of conscription do not dare admit it, but their plan would add to the cost of national defense at a time when the efforts of the nation are directed to reducing federal expenditures. In this connection the forces of peace and of a rational federal economy should recognize that they have common cause. This is the time when members of Congress should be hearing from their constituents in opposition to permanent conscription. The National Council Against Conscription says that many congressmen have given little thought to the issue and will doubtless be swayed by the forthcoming report of the President's commission on universal training, which is almost certain to favor conscription. They could be influenced to take a different view if they were aware of what the churches, labor, educators and farmers think on this issue. A good way to help them do so is to assist the National Council Against Conscription raise the $10,000 it needs in the next few months. Its address is 1013 Eighteenth St., N.W., Washington 6, D.C.

British Set Date To Quit India

"QUIT INDIA!" has been the slogan of the All-India Congress party for several years. Its blunt command was addressed to the representatives of the British crown. Now the Labor government in London has decided to take the Indians at their word. Sixteen months from now it plans to quit India. It announces that after that date it lays down the responsibility of wielding paramount power in Indian affairs. This announcement is certain to be violently attacked by Mr. Churchill and his party in Parliament. It is equally certain to receive the approval of most democratic people in India and throughout the world. For months now it has been evident that

Britain had lost command of the situation and could return to full power in India only by armed reconquest. Such action would demand from her a heavier cost in lives and treasure and, even more important, in moral position before the world, than she could possibly pay. Furthermore, though the people of India might not agree among themselves as to how they desired their country to be administered under its own government, they did agree that Britain should go. But while the viceroy and his army remained, while appeal to London was still possible, both Moslems and Hindus took account of that fact in their jockeying for advantage in the struggle for power. So the Moslems attempted to paralyze the constituent assembly by non-cooperation until they gained Congress party consent that the assembly should write two constitutions instead of one—a charter for Pakistan as well as one for the rest of the country. This competitive policy has been followed ever since Jinnah went to London and received encouragement from Churchill and his tories. Now all parties in India will realize that the day for such behavior is past. Like the parties in the Philippines after the United States announced a definite date for withdrawal, they suddenly face the fact that the time is short and much remains to be done if India is to greet her freedom in an orderly and responsible manner.

Relief Shipments Fall Below Expectations

AT A MOMENT when the papers are filled with reports of suffering and death caused by the extraordinary severity of the winter in Europe, word comes from Geneva that private relief to Germany has fallen far below the expectations which were held for it when CRALOG was set up a year ago. Although the army allocated to the Council of Relief Agencies Licensed to Operate in Germany shipping space for 2,000 tons of relief supplies per month, the biggest shipment in one month from all member agencies was 1,100 tons. According to Religious News Service, shipments from Church World Service and the Lutheran and Mennonite committees have increased steadily during the past year, but consignments from labor organizations have fallen far below the amounts expected from them. It is difficult to understand why this should be, unless church leaders have failed to maintain contact with labor unions in their own communities. Now German churchmen are alarmed by reports that the American occupation authorities are considering cancellation of arrangements with CRALOG because the quota is not being filled. This would be a great mistake. Dr. Stewart Herman of the World Council of Churches, who has recently returned from Germany to Geneva, says that "it would be most unfortunate if CRALOG shipments were to cease. Letters of thanks from German churches indicate that every bit of help has played an enormous part in easing the sufferings of this terrible winter. This applies particularly to refugees who have been given first priority by German relief distribution groups." It is not yet too late to increase consignments, for the most critical months are March and April and shipments have been speeded up on account of the extraordinary severity of the European winter. A year ago casualties from hunger and cold were not as numerous as expected because the winter was milder than any in recent memory. This winter the toll is likely to be far greater than anybody imagined because of prolonged storms and low temperatures.

Displaced Persons Are No Accident

PERHAPS there is a general impression that most of the "displaced persons" in Europe, aside from the surviving minority of the Jews, are simply individuals who have been accidentally swept away from their old homes by the swift tides of war and that they would be all right if they could get back. This is not true. They are the masses of people who have been deliberately and intentionally deported in accordance with political policies. The largest group is composed of the Germans who were inhabitants of that vast area of eastern Germany which is now within the *de facto* boundaries of Poland. Next come the Sudeten Germans and Hungarians in Czechoslovakia, many of whom are as yet only threatened with expulsion. Next, the three million Poles in that part of Poland which has been annexed to Russia. These are the largest but not the only groups in eastern Europe who either have already been pushed out with no place to go or are facing the imminent prospect. This policy of mass expulsion is a hideous parody of the humane suggestion, made at the end of the First World War, that political boundaries should be drawn in accordance with the racial and linguistic realities. Now the policy is to draw the boundaries in accordance with political and military programs and then push the populations around to fit the new lines on the map. The human suffering involved is incalculable. This is not "resettlement" or "replacement," for there is little thought as to where these people can settle or where they will be placed. The only interest of the practitioners of this savage policy is to get them out of where they are. For more particulars, read a pamphlet, *The Land of the Dead*, issued by the Committee against Mass Deportation, 112 East 19th St., New York.

Pressing Supreme Court's School Bus Decision

WE ARE beginning to see the ramifying effects of the Supreme Court's 5-to-4 decision requiring bus fare paid by Roman Catholic parents for transporting their children to parochial schools to be refunded to them out of public school funds. In Chester county, Pennsylvania, the directors of a consolidated school district discontinued last September the practice of furnishing transportation to the parochial school. The county court has refused to issue an order requiring them to resume this practice. The judge says there is nothing in the state school code which requires any district to furnish transportation to other than public schools. An appeal to a higher court is expected. Already the Supreme Court's decision in the New Jersey case, which permitted a district to furnish buses or pay bus fare for parochial school pupils, is being stretched to make it mandatory. This is only a next step. If this wins, there will be further steps. In the Chester county case the complainant contends (quoting Religious News Service)

"that the state school code, through its compulsory attendance clause, makes it mandatory for school directors to furnish free transportation." This leads directly to the conclusion toward which the whole Roman Catholic school campaign is now directed—the complete financial support of parochial schools from the public school fund. A brief for the Catholic argument runs thus: (1) School attendance is compulsory. (2) It is conceded that parents have the right to choose the school their children shall attend. (3) Therefore, in order to implement the exercise of this right, it is the duty of the state to support the different kinds of schools to which parents may choose to send their children, and the most important of these, other than the religiously neutral "public" schools, are the Roman Catholic schools. Most Protestant citizens will think there is a break in the logic between propositions (2) and (3). We think so too. In any case, that is the point at which the battle in logic and in law will have to be fought. It might be a help to consider also whether this argument, if valid, will not equally validate a claim for the public support of a multiplicity of foreign-language schools. This is not a *reductio ad absurdum*, for there are many who favor such a program. The "International Declaration of the Rights of Man," adopted by the (Catholic) Institute of International Law at Kansas City, proposes to "guarantee, for every individual, free use of and instruction in the language of his choice." Would America be bettered by splitting its public school system into religious and linguistic units? Does the logic of liberty demand it?

How Can We Have Cultural Relations with Russia?

AN IMPRESSIVE list of names is subscribed to the program of the new "interchurch committee" of the American Russian Institute. The sponsors—John R. Mott, Episcopal Bishop Gilbert, Louie D. Newton, Stanley I. Stuber, Ralph W. Sockman and others—declare that "the supreme moral test of Christians of our time is in their thoughts and works in the field of Soviet-American relations." We can think of more crucial moral tests, even granting that "the issue of world war or peace today resolves itself into a problem of Soviet-American relations." Certainly a "fight against ignorance, suspicion, fear and hate" is a good thing, in relation with Russia or any other country. But it is not easily apparent that the proposed program of education and information about the Soviet Union, to be promoted through the churches, will give a reliable and well balanced picture. Of course we can't know too much about Russia. It is very difficult to know enough, in view of the concealments practiced by the Soviet government. But even if we knew everything, that would not insure good relations, for these must be mutual. The Russian people must also know about America. One thing that the new committee will quickly discover, if it conceives of cultural relations as a two-way process, is that Russia does not respond to such overtures. Stalin is reported to have told Elliott Roosevelt that he favored "the exchange of students, artists, scientists and professors." Previous to this statement, the offers made to Russia through the American state department included: a tour by the Boston symphony orchestra at its own expense; the building of a penicillin plant in Russia and an exchange of medical scientists in this field; an invitation to Russian scholars to participate in the Princeton bicentennial; invitations to Soviet professors to lecture in America for the Rockefeller Foundation, to the Soviet ballet company from the Metropolitan Opera, to the conductor of the Leningrad philharmonic to be guest conductor at Boston. Requests have been sent by a Yale professor to be allowed to cooperate with Soviet geologists in research, and by the surgeon general of the United States Public Health Service that American doctors be permitted to study Russian medical research methods. No replies were received to any of these approaches. Now they have been repeated. The only answer to any such overture has been a refusal to send a Russian girl to study on a scholarship in the United States.

Churches Study Our Economy

FOR THE first time, an officially delegated body of American Protestant churchmen has met in a national conference to consider the relation of the church to the economic order. It happened on February 18-20 in the steel city of Pittsburgh, as the news account on page 308 relates. This is a significant event. For nearly 400 representatives of 28 denominations to undertake a ministry of reconciliation in the most hotly contested arena of our national life requires faith and courage of a high order. The fact that they could do so in the midst of a turbulent period less than two years after the end of a disruptive war is a tribute to the vitality of the Federal Council of Churches, which sponsored the conference, and to the denominations which cooperated with that interchurch body.

Seventy per cent of the personnel of the Pittsburgh conference consisted of laymen. Each delegate was appointed by his own denomination as its representative. The size of each denominational delegation depended on the number of members in the denomination. The churches appointed from their membership prominent industrialists and business men, labor leaders, economists, leaders in the cooperative movement, government officials, farmers and educators. Of the 30 per cent of the delegates who were clergymen or board secretaries, many had demonstrated a knowledge of economic issues or competence in handling them. Not since the World Conference of Churches met at Oxford a decade ago have so many men eminent in the economic world conferred on these urgent issues of Christian responsibility.

The first task to which the Pittsburgh conference set itself was to face and define in the light of the Christian faith the issues which threaten to divide class from class in our nation and which jeopardize, in their larger outreach, the peace of the world. It then considered what responsibility the church has to try to answer the moral questions and to resolve the inner tensions which plague the economic order. It decided that the church has a very great responsibility. Therefore it asked: How can the

church most effectively uphold the principles upon which the proper functioning of the economic order depends? The most important action of the Pittsburgh meeting was to answer these questions by setting in motion a process for studying the church's obligation and fashioning a continuing program for meeting it.

Thus, as Bishop Angus Dun said, the conference represented only a beginning. But a beginning is a very important event if it is made at the right time and in the right direction. This meeting settled few questions, but it refused to lighten its task by dodging issues. In the brief time that it was in session, the conference defined in its terms of reference the most crucial problems of factory, market, mine and field. Wages, prices and profits, the instability of the economic cycle, the injustices attendant on strikes and lockouts, the conditions necessary for full employment, full production and equitable distribution were all discussed. The conference debated the proper roles of government, of finance, of labor and management in our economy. It dealt with social security, incentives for work, the guaranteed annual wage, the menace of monopoly, and the bearing on other nations of our tariff, loan and relief policies. It even dared to lift the conception of property itself to examination in the light of the Christian faith.

All these things, the Pittsburgh conference insisted, legitimately come within the scope of the Christian gospel when it is applied to the modern economic order. They are therefore the valid concern of the church. What can the church do about them? This conference revealed wide divergencies in information and opinion among its members. These divergencies exist in even greater degree in the churches, occasioning heated arguments between men of equally great sincerity and Christian devotion.

But this divergence of opinion is no justification for a hands-off policy. The church, declared the conference, must deal "frankly and openly with controversial matters." To this end it advocated better training of the clergy in economic matters, the development of lay leadership through such conferences as that being held at Pittsburgh, and the extension of religious education into this field. It recommended that the Federal Council set up a commission on the Church and Economic Life on the pattern of the notable Commission on a Just and Durable Peace. For the church, as the delegates discovered, is an active participant in economic life in a dozen important ways, and its own practice and thought often lag behind those of the purely secular institutions which it should be instructing.

The amazing thing about this conference was not that it was held in 1947, but that it was not held in 1927 or 1937. Two decades ago our economy was riding precariously high in much the same fashion as it is today, and it was facing a crisis of a kind which many members of the Pittsburgh meeting believe is soon to be repeated, probably on a larger scale. But a world depression and a world conference of the churches at Oxford had to occur before Christians could be awakened to their responsibility to witness to the principles of their faith in the economic field. Then the Second World War intervened, and the leading spirits of Protestantism devoted their energies to work for a just and durable peace. To labor effectively they set up under the Federal Council of Churches a commission whose eminent members were appointed by the denominations but who were authorized to speak directly for the churches without reference to any organization. It is now proposed that an analogous plan be followed in dealing with the economic order. The notable achievements of the commission which has worked since 1940 under the chairmanship of John Foster Dulles offers an auspicious precedent for the new task which is now to be undertaken.

The re-emergence of laymen in positions of Protestant leadership has long been overdue. The Pittsburgh conference revealed that this has begun. Under the able direction of Charles P. Taft, president of the Federal Council of Churches, laymen assumed full responsibility at Pittsburgh. It was largely owing to their efforts that the conference raised a new milestone in the history of American Christianity. It is important to note that a meeting so led did not differ substantially in the direction of its thought from positions taken at the Delaware and Cleveland conferences or from pronouncements of the Federal Council and many church councils on similar issues in recent years. This is highly encouraging. It should provide an answer to those who seek to inhibit the churches from speaking freely. It suggests that on these issues the major difficulty is to persuade men to sit down together to examine their differences in the light of the Christian faith, which contains within itself unsuspected resources of reconciliation, in the field of economics as well as in other and even more difficult areas of difference.

Russia in the Postwar World

[EDITORIAL CORRESPONDENCE]

Honolulu, February 14

AFTER eight months of travel, I have come to earth here for a few weeks. Stretched on the Waikiki sands, looking across the sun-splashed blue of the Pacific (I insert this for the benefit of my snowbound colleagues in Chicago), I am trying to use these days to sort out and reflect on the impressions of a journey that has taken me all but around the globe. It has been an experience conducive to meditation. While I was in Japan the PRO (Press Relations Officer) at headquarters told an army gathering that I was the first correspondent to complete a round-the-world assignment since the end of the war. Whether that is true, I have no means of knowing. But I do know that I have been enabled to see many of the present tension spots at first hand, and the temptation to try to summarize some of the conclusions to which I have been driven is irresistible. This I intend to do—Wakiki languor permitting—in five concluding letters.

Two questions fill the minds of the thoughtful throughout Europe and Asia: What is the United States going to do? What is Russia going to do? Politically, and to a large extent economically and socially, the postwar outlook reduces largely to the answers given those questions. The policies of other states, and developments within them, of course enter into the total picture. But everything

revolves about America and the Soviet Union—their relations with each other and their intentions with regard to foreign and domestic affairs. There is, therefore, no other place in which to start considering the prospects for peace than with the part to be played by these two nations, the two true Great Powers that emerged from the war. And I might as well begin with Russia.

One of the facts gradually impressed on a person who wanders about this jittery world is the omnipresence of the Russian question. From Sweden through Germany and Italy and on to the eastern end of the Mediterranean, the oil lands of the Middle East, India, China and occupied Japan, national leaders everywhere are trying to compute the Russian factor and are shaping their policies in the light of their conclusions. Let trouble break out anywhere—as for example in the agrarian revolts in the Philippines or the resort to terrorism in Palestine—and the question invariably arises, "How much of this can be traced to Russia?" The Russians may protest that this is unjustified, that it is bad faith, warmongering, the deliberate fabrication and spreading of baseless suspicion. But it is also a fact.

On the other hand, the Russians keep themselves on edge with constant fear of what the rest of us are up to, and especially of the United States. Is this country forming a combination of nations, through the United Nations or otherwise, to thwart the policies and ambitions of the Soviet Union? Do we consider her a carrier of infection, and are we trying to arrange to quarantine her? That may sound ridiculous to Americans. But it is what the Russians suspect, and the suspicion enters deeply into their actions. That, too, is a fact.

I

Lasting peace (and all I mean by that is a peace that is more than another armed truce covering one or two decades) therefore seems to depend largely on the ability of Americans and Russians to reach a degree of understanding sufficient to take the edge off their mutual suspicions and to permit friendly—or at least not belligerent—working relations. I am aware that some Americans minimize the importance of this by interpreting a recent "unstiffening" of the Russian attitude as evidence that Moscow has been sufficiently cowed by American firmness to retreat from its former aggressiveness. Others, especially in the higher levels of our army and navy, are convinced that Russia is so exhausted that the Soviet general staff will not permit a major crisis to develop, no matter what line we may follow. I would not count too heavily on either hypothesis. Unless there is a meeting of minds between American and Russian leaders, I expect that the present precarious peace will constantly be subjected to attrition.

For Americans, therefore, the question of the hour is: What is Russia trying to do? I return from this trip convinced that, in the large, her policy can be summarized under five points:

1. To play for time, in order to complete her domestic recovery and to arm herself with atomic and biological weapons.

2. To complete her seizure of or domination over what the geopoliticians — following Mackinder and Haushofer—have defined as the controlling "Heartland" of the "World Island."

3. As a means to this end, to eliminate Great Britain as a rival for dominant position in Europe and Asia.

4. As a means to *this* end, to attempt to keep the United States from throwing its gigantic strength to the support of Great Britain.

5. To foster, by every means short of war, the continuation of confusion everywhere outside the Russian sphere, relying on the drift toward chaos to favor the growth of national Communist parties which may be expected, on attaining power, to gear their foreign policies in with those of the Communist homeland.

II

Each point in this program is important, but I wish to direct attention especially to the middle three. Here will be the real battlefield during the Moscow conference; out of these three policies will arise the detailed issues which conceivably might divide the world into two armed and arming camps. And any reader who will work out for himself what these issues are likely to be will then be able to decide for himself whether an "inevitable" war is involved. To me, there does not appear to be anything especially enigmatic or mysterious—Mr. Churchill to the contrary—about this Russian program. Yet the three vital points, which I have numbered 2, 3 and 4, have not yet sufficiently been taken into account by American thinking, unless they are what Mr. Lippmann had in mind when, on his return from Europe last spring, he summarized Russian policy as an effort to secure Germany as an ally for a coming war with Britain.

I am astonished that so little attention is paid to the relation of geopolitical ideas to the policies of the Kremlin. However deep their loyalty to the ideological tenets of Leninist Communism, the men who control Russian policy pride themselves on their realism. That, essentially, was the issue on which Stalin drove out Trotsky. As realists, they see themselves in a world of power politics, where the survival and triumph of the Communist revolution depends, in their view, on their ability to play the power politics game as well as, or better than, any other power or combination of powers. Geopolitics provides the blueprints for this game. And geopolitics says that he who controls the Heartland rules the World Island, while he who controls the World Island rules the world.

Now, anyone can discover what the geopolitician means by the "Heartland" by looking at the maps in the "bible" of this school of thought, the lectures delivered by Sir Halford J. Mackinder, Oxford professor of geography, before the Royal Institute in 1919, and published in the United States by Henry Holt & Company under the title, *Democratic Ideals and Reality*. There can be seen what Hitler, insofar as he came under the influence of Mackinder's disciple, Haushofer, was trying to take. But far more important, there can be seen how close the Soviet Union now is to control over the Heartland, and how comparatively small is the fringe area which it still must absorb or dominate in order to fulfill the geopolitical conditions for supremacy over Europe, Asia and most of Africa.

The process of absorbing this fringe area constitutes the present program of Soviet expansionism. It is succeeding beyond anything even remotely accomplished by Hitler, partly as a military result of the war and partly as a result of the internal crumbling of rotten governments. But the process cannot be completed until Great Britain is pushed out of the domination she has exercised in many parts of Europe and Asia. Again, consult Mackinder's maps and you will see what the tension points are bound to be. This brings us to points 3 and 4 in the basic Russian policy.

Great Britain, the Soviet leaders know, today is just as strong in world politics as the United States says it shall be, and not a whit stronger. (This is not a diplomatic way of describing the present international situation, but we are now concerned with the realities, and the more starkly we see them and state them, the less fuzziness will there be in our minds as we try to deal with them.) Left to deal with Britain alone, Russia has no doubts about the outcome of her struggle for first place in Eurasia. The question which obsesses her leaders, therefore, is whether the United States means to stay out of this struggle. And Molotov at his worst is accordingly not to be regarded as picking a fight with the United States; what Molotov is trying to do is to make the consequences of active American intervention seem so costly that Washington will hesitate before making sweeping commitments to British support.

III

This is a dangerous game, but it is in the familiar tradition of *Realpolitik*. The American people, who so far have tended to consider everything connected with Russia in terms of almost unrestrained emotion, pro or con, need to learn to look at this policy coolly and to see it for what it is. It is power politics, played with great determination and greater resources than any single European government has been able to command since 1914. There should be nothing obscure about this. The obscurity, such as there is, seems to me to be on our side of the line. For this geopolitical drive from the Kremlin requires, if it is to be intelligently dealt with, that the United States shall make up its mind how far it intends to go in backing up Great Britain and, to a lesser extent, the present government of China. That is the immediate problem with which Russian policy confronts us, and that is the problem we don't want to face.

Perhaps I am simplifying this question of Russian policy too much in my desire to get it out of the category of the enigmatic and the mysterious. For while Russian policy at present *is* an adventure in power politics, it is not solely that. The Communist revolution is still a reality. The world still teems with hundreds of millions of wretched, desperate poor to whom the Communist promise is as dazzling as any Christian apocalypse. However grim the conditions within the U.S.S.R., however uninviting the fate of the individual in the Soviet police state, however much the preoccupations of power politics may have subordinated the socialist zeal of the members of the Politburo, there is still plenty of dynamism in the Communist faith. In a Europe and an Asia which have all but lost every other dynamic faith, this is a fact with which to reckon.

Most of the peoples of the western democracies fear this Communist revolutionary fervor. In the light of the record, they have ample reason to do so. Where Red rule has been established, personal freedom has nearly vanished. Contrary to Marxist doctrine, the development has not been toward the withering away of the power of the state but toward the most ruthless and complete concentration of power in the hands of the state that modern history has known. A simple test by which to understand what is at stake for the democracies is to list the changes that would take place in the U.S.S.R. and its satellite states if the American Bill of Rights should go into effect there.

But if this means that Americans have cause to oppose the expansion of Communist power over democratic regions, it still leaves for decision the question as to how this opposition is to be maintained. Is it to be by a countering resort to power politics—the quarantine method with its final appeal, if necessary, to war? I think we must conclude from recent utterances by the pope that the Roman Catholic Church holds the answer is Yes. By that I do not mean that the Roman Church wants such a war or is working to bring on such a war. The Vatican is well aware of the devastation such a war would involve, and of the critical condition in which the church, along with all the other institutions of a shattered society, would find itself at its close. But the Roman Church feels itself in so exposed a position now that it fears further advances of Communism would reduce it, at least in Europe, to a church in chains or in the catacombs. Therefore it believes that, if it finally proves that the Russian drive to complete control over the Heartland cannot be stopped in any other way, it is the moral duty of the Western powers—which, in the final analysis, means the United States—to stop it by force.

IV

There are many outside the Roman Church, or any church, who believe the same thing. Influential figures in the United States, in Britain and Canada, in all the countries of western Europe, as well as in China, hold this view. By no means all of them are social reactionaries or even conservatives. What, if not this, was the meaning of President Van Dusen's declaration, in a recent article in *Life*, that if Communism overruns China the United States will have to fight Russia? And at what point, I cannot help wondering, would the Emil Brunner to whom I listened at Cambridge last August draw the line of moral duty beyond which Western Christians should not go toward the use of force in opposing any further Communist advance?

I am returning from this journey of exploration more than ever afraid of the threat to human freedom implicit in the totalitarianism of the Communist state. But I am by no means persuaded that freedom can be defended against that danger by war. For one thing, I do not believe that any freedom would survive another world war—the First Atomic War!—no matter for what purposes, or under what slogans, it was fought. Neither do I believe that guns or atom bombs or germ-scattering rockets can long suppress the desperate longing of the exploited poor for an

easing of their lot and an opening of the door of opportunity to their children. And so far as the Christian church is concerned, if it ever allows itself to bless a holy war against Communist advance it is going to find itself speedily entangled with a deplorable crew of allies who will stigmatize it indelibly as a tool of reaction and a complacent partner in exploitation. Precisely that can be seen happening on a restricted scale in Spain today.

I trust that nothing I am writing will be interpreted to mean that I dismiss the problem of dealing with Russia lightly. Some of my leftist friends believe that I regard it as more serious than it is. Because of the astuteness with which the men in the Kremlin are playing their game, and because of the fertile fields which misgovernment and terrible poverty offer their propaganda at so many spots on the Eurasian map, I think that we are going to have a bad time—a very bad time—in our dealings with Russia. Our difficulties are going to be increased by the fact that there is no effective way by which we can reach the Russian people with assurances of our pacific intent. No way, that is, while the Russian newspaper and radio system remains as it now is, short of complete submission to whatever policies the men of the Politburo may support.

Yet difficult as this prospect is, there is no reason to grow panicky. If we will but keep constantly clear in our minds what Communism essentially is, we should be able to chart a constructive course of our own. Communism is a dynamic revolutionary force promising heaven on earth to the masses. As such, it is a beacon of hope to the hordes of the exploited. But it is also being tested in the laboratory of human experience. In the long run, it cannot avoid the results of that test. For the time being, however, if we believe that human welfare requires that Communism shall not continue to expand its power indefinitely, we must prepare to prove that our social and political system can provide more comfort, more security, more opportunity, more liberty and more satisfaction than any other.

If we can do that, the prospect of a Communist wave engulfing our democratic world will gradually fade away. If we can do that, even an atomically armed Soviet state will hesitate to force a showdown with the rest of the world genuinely devoted to the democratic cause. But if we cannot do that, all our arms and all our techniques will never save us from the rejection which history will visit upon us. For "History," as Auden says, "to the defeated may say Alas, but cannot help or pardon."

PAUL HUTCHINSON.

Anachronism

BEHOLD!
Denominational carriages
Wobbling along
On the deep-rutted, well-mudded
Side roads of yesterday,
While yonder the mechanized nations
Roar by — traveling fast
Toward One World
On the broad hard highways of hope!

FRANKLIN D. ELMER, JR.

'Stop Me If You Have Heard This Before'

EDITOR THE CHRISTIAN CENTURY:

SIR: The path of the eminent raconteur is not free from stumbling blocks. There is for example the fear that these listeners, with faces shining after an excellent dinner, may have heard the stories he has laid out for this occasion—and for many other occasions like it. Admittedly it is a situation which calls for action; but you would not recommend him to use the formula, "Stop me if you have heard this before."

I have never moved in the circles of Big Business and I hesitate to believe that the humorists are right when they show the Very Big Men as invariably beginning a difficult interview with "Have you heard this one?" or "Stop me . . . " This is represented as a pleasing method of introducing the subject when the Very, Very Big Man has to dismiss from his service one of his staff. It is thought to ease the process, you see. But if Big Business Men do say such things, what is the right way of dealing with them?

When by its opening words the story is recognized as being very old, should one of the guests at the dinner remark loudly but kindly, "I have known that joke from my cradle"? And then should all exclaim with one accord, "The next, please"? Or should the underling interrupt the supernaturally Big Man with "Don't make the impending doom harder to bear by one of your ancient stories"?

The use of the words "stop me" might justly indeed lead to an interruption. They ask for it. And something should be done to improve the stock in trade of raconteurs. In families much has been done. No head of a family dares treat his tribe as he treats his business friends or the diners-out who invite him to speak. The family do stop him, sometimes with howls of derision. It is an easy thing to do in a well regulated home.

But what can be done to chasten and correct the schoolmaster whose class must laugh loudly when the old joke reappears, or the preacher who says "stop me . . . " when he gets going about some synagogical jest? It might be possible for a senior class to take the schoolmaster aside and say, "That reminiscence is most interesting when you first hear it, but after many repetitions it somehow loses its charm. Do try another." But I am not clear as to what can be done about the preacher.

You will agree, sir, that this human society would be happier if the funny men told fewer funny stories and told them more rarely. So when one of them next challenges you to tell him if he has told you this or that before take your courage in both hands and say, "You have." At first I am afraid he will not like you, but when he obeys the counsel you proceed to give him and sees the gloom vanish from the dinner table which shadowed all things when he rose to repeat, he will be thankful. And when he does introduce a new masterpiece—only one—he will go home rejoicing while his friends also will rejoice, saying, "We never knew he had it in him." Do you agree?

Ever yours,

QUINTUS QUIZ.

Union in Twelve Years

By C. Stanley Lowell

UNION is possible between the Methodist and Episcopal churches within twelve years, provided both groups genuinely desire it. This conclusion is strengthened in my mind by more than 50 letters which came to me from members of both churches after my article proposing union was published in The Christian Century for November 20, 1946. All but two of the letters were enthusiastically favorable to union. That there is in both bodies a strong opinion favoring union cannot be doubted. Such a union is not only possible; it is practicable—at a price.

The Price Must Be Realized

Both groups must desire union more than they want certain other things. Few of us church members would admit that we place denominational pride above the broad interests of the Christian church, but when we face this question of union we must make sure that we do not actually exalt our pride. We must want union enough to pay the price of its achievement. We must humble ourselves and sacrifice lesser goods for the larger good of union. We must be prepared to recognize that certain prerogatives which may have to be surrendered are not to be compared with the glory that shall be revealed in union. If we Methodists and Episcopalians want union as genuinely as this, we can have it in half a generation.

Of the letters mentioned above, the majority cited the problem of orders as the great stumbling block to union. The writers pointed out that Methodist orders would prove no more acceptable to the Episcopalians than did Presbyterian orders. Why, then, waste time negotiating when the Episcopalians had already given their answer? In my opinion the problem of orders is by no means the most serious obstacle to union. It is, however, the first obstacle. It must be cleared away before anything else can be attempted.

Not Union but Reunion

It should be indicated at the outset that there is an important difference between the proposed Presbyterian-Episcopal merger and the proposed Episcopal-Methodist merger. The former would have united two communions that had never experienced any close association. The gap was too wide to be closed in peremptory fashion. Gallant efforts were made, but they were too little and too soon. Episcopal-Methodist union is a different proposition. It is not, properly speaking, a union proposal at all; it is a proposal for *reunion*. The Episcopalians and the Methodists were originally one communion. They existed as such for years before they began to go separate ways. The problem is not that of bringing two strangers together; it is rather that of healing a family estrangement.

If two that have parted company desire to resume their union, what step should they take? They should return to the point of parting, re-examine the issues and decide them differently. The year 1780 is the year to which we must return. It was in this year that the die of division was cast. The division was not, of course, a simple phenomenon. Many factors, social and personal as well as ecclesiastical, played a role in it. Church historians sometimes make out that the division was practically inevitable, as though all the parties involved were carried into it against their personal desires. This was not quite the case. The immediate causes of division can be clearly discerned. Decisions were taken which led to division. If the decisions had been different, the division need not have occurred. Pre-eminent among the decisions leading to the split was the refusal of Dr. Lowth, the bishop of London, to ordain Mr. Hoskins at Wesley's request. This decision, taken in 1780, greatly hastened the split which was made final in 1784 with the ordination of Whatcoat and Vasey and the "setting apart" of Coke as superintendent or bishop.

A Historic Refusal

Had Bishop Lowth's decision gone the other way, Methodists and Anglicans might well have carried on together. As it was, Wesley really had no other recourse. Being denied orders for his preachers, he had no choice but to provide his own. He argued, and not without authority, that presbyters had the power of ordination as well as bishops. But even without such a contention, he would have had to proceed as he did. There was too much at stake. Thousands of American Methodists were without the sacraments. There were only a few ordained men in all the colonies, not nearly enough for the work. Why not, then, ordain Wesley's own preachers who were already on the scene and operating so effectively? John Hoskins was the test case. He was ready to go to the new world and Wesley asked ordination for him. The request was refused. Why? Bishop Lowth seems to have examined Hoskins and found him weak in Greek and Latin. At any rate, Wesley complains in a letter to the bishop that it was on this ground that his candidate was rejected. This was, of course, the common weakness of the Methodist preachers. As a group they had only a limited formal training.

If special circumstances could have been recognized and Hoskins and other Methodist preachers could have received orders, the situation in America could have been eased. Wesley would not then have assumed the power of ordination for himself. While stress and strain would have continued for many years, the open rupture might well have been avoided. Wesley could see the split beginning to appear. Learning of Bishop Lowth's refusal, he wrote sadly: "Your lordship did not see fit to ordain [Mr. Hoskins] . . . I mourn for America and for the sheep scattered up and down therein."

This was the fatal decision. As a consequence of it more than of any other single cause, the Episcopal and

Methodist churches have followed separate courses. "Ordination meant separation." This is the decision that for the sake of reunion must now be reconsidered and rescinded.

There is no doubt that the Bishop of London gave a judgment that seemed wise according to his lights. With reference to the tradition and practice of the church he may indeed have been right. And yet he was wrong—abysmally and tragically wrong. His decision brought about another grave fissure in the body of Christ. The Episcopal (and Anglican) clergy should now make humble acknowledgment of the blunder and redress the grievance. Whereas they once refused orders to men recommended by their own associates, the Methodist leaders, they should now reverse their position. Let them offer orders to those they once spurned. Let them do this not in the spirit of one condescending to another, but in the spirit of one extending a long overdue recognition of equality and brotherhood. This is their humbling responsibility for the cause of church union.

It Is Different Today

The Methodist role is equally difficult and equally glorious. I have stated that two desiring to reunite should return to the point of division and decide the issues differently. In a sense, such a step is impossible. The Methodist Church of 1947 is an entity of a far different sort from the Methodist societies of 1780. In the eighteenth century Methodism was a suppliant, pleading for ordination for its preachers. In the twentieth century Methodism, powerful and sure of itself, provides its own orders. The lack of other orders has visited no visible handicap upon Methodism. The social and spiritual impact it has made on the Western world speaks for itself. God has been in the Methodist movement, orders or no orders. Cognizant of all these facts and admitting their force, Methodists should accept at the hands of Episcopal bishops the orders they vainly sought in 1780. This is their humbling responsibility for the cause of church union.

I call this a humbling responsibility, and that it is. But humility must never be confused with self-belittlement. We Methodists are not minimizing what we have; we are seeking something more. We are seeking the spiritual stimulus of these orders as devoutly as we would seek any other spiritual good. This next sounds complacent, but I do not mean it that way at all. When Jesus presented himself to John for baptism, the latter protested, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." That is the pattern according to which Methodists may receive Episcopal orders. One brother, humbly desiring to fulfill all righteousness, receives ordination from another brother, humbly desiring to make up for a lack in the past and to create a future good.

Joseph Fort Newton is a man uniquely qualified to describe the inner significance of such a reception of orders. In his autobiography, *River of Years,* there is a remarkable passage bearing directly on this question. Dr. Newton, it will be remembered, was a successful clergyman of another denomination when it was proposed that he receive Episcopal orders. He quotes Bishop Garland of the Episcopal Church as saying to him: "Years ago when you were a very young man you were ordained to the ministry, and your life work has shown that that ordination was authentic and valid. In the Episcopal Church you would be ordained a priest—it is a different thing. It does not contradict or invalidate your former ordination; not in the least degree, I assure you."

A Higher Kind of Orders

To this invitation Dr. Newton replied: "Nothing would make me happier than to be ordained by every church in Christendom, by bishop, presbytery or any other authority; but I should insist, in my heart at least, on having the taxi driver, the washerwoman, the ditch digger, the flapper with her painted finger nails, the baker, and, not least of all, the chubby hand of a little child laid upon my head giving me their human blessing. Then, perhaps, I might be a priest of the human soul, healing its hurts, uttering its deepest desires, answering even its unasked questions, and also a prophet of the love of God, which is all that matters."

This statement indicates the spirit in which Methodists can gracefully receive Episcopal orders and Episcopalians can gracefully confer them. The Methodists are seeking not merely these orders alone, but all orders that will deepen their experience of God. These orders are not a contradiction of those they already possess. Certainly they are not a subtraction from them. What are they then? They are an addition. Something new is being added to their spiritual equipment. It is not birth but growth. Who would reject any opportunity to grow in the service of the one Lord?

This is the way. Is there hope that we shall walk in it? Yes: the Church of England has already begun. That amazing book, *Towards the Conversion of England,* is a straw in the wind. It is the report of the commission on evangelism appointed by the Archbishop of Canterbury. Concerned about the ministry to workers, the report recommends: "In exceptional circumstances, an industrial worker should be ordained as a deacon or priest, to remain in industry and exercise his ministry as an industrial worker. . . . The educational requirements of such a priest would be different from those of the parish priest, and it should be left to the discretion of the bishop to decide the nature and length of training."

The Way Is Prepared

There it is! Precisely that attitude in 1780 would have kept the Methodist movement within the framework of the established church. Such a right-about-face on ordination is of profound significance. It is having repercussions on this side of the Atlantic. Leaders of the Anglican tradition are undergoing a change that will prepare them for this reunion.

The Methodists too are changing. Revivified and kindled by their great union experience of 1939, they are ready for a new venture. Will their clergy be ready to receive the orders denied them in 1780 if and when they are offered? I believe they will.

Peace and the Power Complex

By Samuel D. Marble

ON THE REVERSE SIDE of the new Roosevelt dime appears an arresting bit of symbolism. Imposed in front of the torch of liberty are two sprays of leaves. One is a sprig of oak, the traditional emblem of might. The other is a sprig of olive, the traditional emblem of peace. The meaning of this device scarcely needs explanation. It is simply: Through power, peace.

Not only does this design summarize the foreign policy of our nation. It expresses a common faith, a belief which has a currency as great as that the coin itself will soon achieve. It states a relationship which is for us so axiomatic that it is almost beyond dispute. It declares our judgment that for security we must look at last to our arsenals. The association of oak and olive sets forth in unmistakable terms our conviction that peace in this world is the product not of justice or understanding or righteousness or love; ultimately peace is guaranteed by power.

I

Thus the Roosevelt dime symbolizes the psychic drive which has permeated, moved and molded the thought of the modern era. Unabashed confidence in power is the hallmark of Western man. This is the faith which is utterly respectable, unconditionally believed and tenaciously held to. So deep as to be almost unconscious is the assurance that in the multiplication of power lies the solution of man's problems. In practical terms, it means that through the machine man will work out his salvation.

Never has man concentrated more industriously on increasing the means to create security for himself; yet never has he been so pathetically aware of how tenuously he holds security and how briefly it may be his to hold. These two facts form a point of departure for understanding humanity's present dilemma. Man labors to find new forces to secure peace. Each discovery sees the goal recede, and each recession compels him to search out additional resources for the recapture of the disappearing goal. This is the power complex. Here man is reduced to a psychic state in which fear, pessimism and uncertainty dog his every moment.

Historically speaking, love of power is nothing new, but ability to gratify that urge on an increasing basis dates from the beginning of the scientific era. Each step in the process of releasing new forms of energy, mechanical and physical, gave impetus to man's faith in power as a method of resolving his problems. Science was the key that unlocked the treasury of natural energy. It is significant that the first natural scientist of the modern era, Roger Bacon, was known as the "father of ordnance." It is he who is credited with discovering the formula for gunpowder. By placing a gun in man's hands, science was from the first intimately related to power-consciousness.

This, of course, was only one of the implications of the scientific method, but as its material accomplishments became patent to all its success penetrated deeply into man's thoughtways, and a new love of power as an end in itself came into his consciousness. This process was accompanied by a growing confidence in the efficacy of power, and, from the nineteenth century on, thought and effort were increasingly concentrated on the search for new sources of energy.

How successful that search was in the United States alone is evidenced by the astounding increment of energy that was yielded up as a result of the expanding effort. In 1850 the total amount of energy available in this country, including both animals and machines, amounted to an average of one-half horsepower per person. Fifty years later technology had made so much progress through rapid exploitation of the country's resources that the per-capita supply of power had almost doubled. The First World War was a hypodermic injection; in a spurt of activity the ratio increased almost four times, so that in 1920 approximately 3.8 horsepower per person was available. This remarkable advance continued. Ten years later the amount of energy reached the phenomenal ratio of 13.3.

The reserves at the present time are not precisely known. But in view of the development of atomic research, expanded war plant, and the enormous production of power machinery during the war years, it is probable that the amount of energy available per person in this country is several times what it was fifteen years ago. In other countries the proportion is still much less, but it also is rising.

II

Between physical power and political power there is a relationship both intimate and immediate. Particularly in the international community, where man operates so frankly by naked strength, does the machine become the basis of arbitrament and achievement. The will to power, springing at first from accomplishments in the mechanical realm, comes to permeate the entire fabric of man's intellectual and social life. This theme is given challenging treatment in Lewis Mumford's *Technics and Civilization*, which traces the industrialization, standardization and routinization of life that has grown from man's efforts to work out a mechanistic solution for his problems.

When force concepts are transferred to social thinking, and when human relationships are oriented to the stratagem of the machine, the result is "power politics." The astounding element in the social equation is that when power is its own object it becomes self-destructive. The more we plot to increase our power the more it eludes our grasp. Every increase of power demands that we devote more effort to keeping what we have and that we acquire still more to guarantee what we already possess. Power, as Mumford says, "is an appetite that grows with every morsel it swallows."

Once man has started down this path, all other aspects

of life are ordered into line and instructed to give support. The search for power is often marked by strategic ideological shifts, violent changes in program, and swift readjustments of outlook to suit the expediencies of the moment. Such changes are characteristic of the Communist party, as we have observed at first hand. They are also features of American foreign policy. One month, for example, the state department issues an official blue book denouncing the government of Argentina as a dictatorship of deep nazi hue. A few months later it dispatches to Argentina an official mission for the purpose of training, strengthening and arming the military elements on which that same government depends for survival.

III

Ethically, we are told, each addition of power requires a commensurate increase in moral control. Actually we see the opposite taking place. As force mounts morality recedes. Again, we know that power has no justification except in terms of the end for which it is employed. Yet here is an astonishing thing, that as the values which alone can justify the use of power are in retreat, our recourse to force increases. Ultimately the relationship between power and principle is reversed, and morality becomes the means of expanding and justifying the power which has become the end. Old Nicolo Machiavelli, writing in the dawn of the modern era, understood this process well. He urged his prince never to talk the language of morality more emphatically than when he was engaged in extending his suzerainty.

Having made power his god, man found it natural to conceive of God as power. Having pinned his hope on power as the solution of his problems, he found it easy to dream of putting God into harness. The upshot was that God was thought of increasingly as a *means*—often as a means for achieving man's own special goals. Particularly during the two great social convulsions of our generation, when such prodigious amounts of energy were released in an unqualified attempt to force a decision by violence, did man yearn to have God on his side.

During the first of these world-wide civil wars, men summoned God to add his strength to their efforts. Afterwards the entreaties of clergymen on both sides were gathered together in that embarrassing volume, *Preachers Present Arms*. Some progress has been made since then, but during the Second World War those men who continued to think of the deity in power terms could no more resist drafting God on their side than the military could resist using the atomic bomb.

IV

The most hideous chapters of man's will to power have now been written, although a final terrifying epilogue may yet have to be penned. Man is now endowed with a strength so incredible, so godlike, that the old deities who could remove mountains appear pygmies in comparison. But man himself is not more godlike. On the contrary, he has revealed anew his capacity to descend to the subhuman. Man has used power to dehumanize personality and corrupt society. He has used it to mechanize and cheapen life and to put murder on an industrialized, mass production basis. In this picture of disintegration one thing is clear: the forces man has put to work become ever more irreconcilable with the spirit and life of Jesus.

We now stand at the end of an era. Man has run to the end of his psychological rope and his own power complex is threatening to destroy him. The forces with which he tried to solve his problems have created new and more baffling problems. They have made small problems great and great problems insoluble. Man's salvation now rests on his ability to shift from a base of power to a base of principle.

His problem is at root moral and religious. Analysis of it is complicated by the fact that, in the realm of ethics, power is a word that has been given diffuse values and many meanings. We speak of the "power of righteousness" and the "power of love." Such language is likely to confuse rather than clarify. Power is a word that is blackened with the smoke of burning cities and befouled with the blood of the defenseless. Let us rather speak of the efficacy of love or simply of the way of love. Let us avoid the use of the term "power" in our religious expression lest it cast a shadow over the other attributes of God and stimulate in us the psychological impulses that are already suicidally overdeveloped.

V

As we turn away from the God of power we may be able to rediscover the Father of whom Jesus spoke, the God of love. How do we know this God and what does he require of us? The first epistle of John has the answer: "Beloved, let us love one another; for love is of God. And he who loveth not knoweth not God, for God is love." It is through the way of love that one comes to know the God of love, and the way of power and the way of love are at opposite poles. The gulf between them is the measure of the universe.

The God of love is the God of mercy and forgiveness. He is the spirit of beauty and truth, the source of justice, the arbiter of right, the font of brotherhood and humility. This is the God who has relevance in our day, and the only God who can help man in solving the problem of power.

The Prison Wall

THE PRISON WALL has not a double face—
Brightness without and gloomy dark inside—
But casts infectious blight on time and space
At whatsoever angle you abide.

The prison wall is integral, a whole—
One substance, one hard shadow on the mind.
While even one man suffers for his soul
Behind steel bars, all free men are confined.

If Love should be imprisoned, it were well
To be with him inside the strong redoubt.
Christ spoke of losing heaven and gaining hell
By the shut door that shuts, not in, but out.

EDITH LOVEJOY PIERCE.

MARCH SURVEY OF BOOKS

Man versus Leviathan

THE WEB OF GOVERNMENT. *By R. M. MacIver. The Macmillan Company, $4.50.*

THIS book is not a study, as its title might indicate, of the intricacies of government machinery. Instead, it is a profound and critical analysis of the nature of the community and the state, of the forms and functions of government, of war and revolutions, of law and the bases of authority, and of the social transformations resulting from science and technology. Included throughout are scintillating comments on past and contemporary political philosophies. In the judgment of the present reviewer it is one of the most valuable books of our time.

In common with Aristotle and many writers since, Professor MacIver regards the state as a product of the social nature of man. He denies that it was established by force and thinks of it as an inevitable consequence of the fact that men live everywhere in communities. Anarchism is therefore absurd, and so is the Marxist fiction that the state will ultimately "wither away." At the same time he repudiates the conception of the state as all-embracing. It alone can be allowed to exercise physical coercion, but it is only one of a number of agencies that express the life of the community. The man who can live without the state is either a beast or a god, but the man who makes the state the end of existence is "either a tyrant or a slave."

From what has been said it may appear that the author circumscribes the province of government within narrow limits. Such is not the case. He would bestow upon statesmen more powers than they now enjoy in most countries under the aegis of capitalism. These powers would include extensive measures of economic planning to prevent the depletion of natural resources, to safeguard the health and safety of workers, to protect consumers against monopolies, and to eliminate the causes and mitigate the effects of depressions. The author doubts that the exercise of such powers would seriously endanger democracy. He points out that some of the countries which have gone farthest in collectivist experiments, notably Sweden and Denmark, have managed to preserve a maximum of democracy. He thinks also that the dangers of fascism and communism in Britain and the United States are minimized by the fact that the temper of the majority in such countries is "not attuned to the choice between extreme alternatives."

The underlying theme of Dr. MacIver's book is a defense of liberal democracy. He denies that democracy is synonymous with the rule of the masses or with the will of the majority. He contends rather that it is a system under which the majority rules subject to the provision that minorities must have full liberty to strive to become the majority. The policies of a government may have the support of an overwhelming majority of the citizens, and yet that government may be far from democratic. Democracy requires that opposing doctrines be "free to express themselves, to seek converts, to form organizations, and so to compete for success before the tribunal of public opinion." The author would place only one restriction upon the freedom to propagate ideas and to agitate on behalf of causes. He would allow no one to advocate overthrow of the government by revolution. With this un-Jeffersonian qualification, he regards democracy as the only proper form of government for modern states. Modern communities are multi-group communities. Their members cherish a rich variety of religious and cultural values, which give life and substance to civilization. Democracy alone makes possible the protection of this diversity of values against the "uniformizing" tendencies of modern governments.

With respect to international problems, Professor MacIver is mildly optimistic. He believes that one of the chief reasons for the persistent frequency of wars is that armed combat between states has become institutionalized. Pointing out that civil wars are of rare occurrence, he denies that there are basic conflicts between human beings which necessarily result in an appeal to the sword. International warfare, however, has become the established method of settling disputes when two or more governments find themselves unable or unwilling to come to terms. If the institutional basis of this method could be abolished, international warfare might well become as rare as civil warfare.

EDWARD MCN. BURNS.

American Colonial Religion

CAROLINA CHRONICLE, THE PAPERS OF COMMISSARY GIDEON JOHNSTON, 1707-1716. *Edited by Frank J. Klingberg. University of California Press, Berkeley.*

TO ANYONE with the slightest interest in American beginnings, this collection of letters and papers will make surprisingly interesting and informative reading. They indicate that the Church of England in the colonies had its rugged and devoted defenders who struggled even unto death against terrible odds to bring the church and its gospel to the crude and largely thankless settlers. They also present a vivid picture of the everyday life in the new colony.

Because there were no bishops in the colonies, the Church of England always suffered from a lack of proper supervision and discipline of the clergy. The Bishop of London, who exercised a nominal control of colonial church matters, attempted to remedy this by sending "commissaries" in his name with limited supervisory and disciplinary powers. Johnston was also an appointee of the Society for the Propagation of the Gospel and rector of the Charleston, South Carolina, church. His letters to the bishop and to the secretary of "the Venerable Society" reveal the personal trials of the missionary on insufficient salary, with ten mouths to feed, in a colony where prices were about double what they were in England, as well as the troubles of the government and the church. Many of the letters were written when the author was so weak from dysentery, fever and ague that he had to steady his writing arm with the other. His experience bears out the editor's quip that "America was built by men and women half-sick." Nevertheless Johnston carried on, with a respite given by his visit to England in 1713-15, until he was drowned in April 1716. This "the historian cannot regret . . . because he had [already] made his contribution."

Johnston, says the editor, "was a sort of Boswell" to the new society that was being formed in America. "He observed with the eye of one who knew another way of life . . . he uncovered the people's ideas and reviewed government and legislation, taxation, frontier defense, the role of health and disease, poverty and scarcity, war and famine, and the folk strategy of mastering a raw environment." And here is a vivid picture of how the Anglican Church was shaped by the colonial environment—of how, in brief, "the churches [in America], Anglican or others, became the people's churches, built in a democratic way."

Scholars will be interested to know that the complete photofilms of the Society for the Propagation of the Gospel in Foreign Parts, the Fulham and Lambeth Palace Collections, and the Bray Associates Collections are now available at the University of California, Los Angeles.

SIDNEY E. MEAD.

Made of One Blood

RACISM: A WORLD ISSUE. *By Edmund Davison Soper. Abingdon-Cokesbury Press, $2.50.*

WE WHO are white glibly say that race is a world problem. It is; but after we realize that there are roughly two colored people on this planet for every one white person, what this really means is that the white race is a world problem. That fact was brought home to America during the war when the 1943 race riots in Detroit made front-page news in Tokyo, Berlin and South America.

This book had its origin in 1942-43 when Dr. Edmund Soper, professor of the history of religion at Garrett Biblical Institute and formerly president of Ohio Wesleyan University, conducted in Chicago a seminar on race preparatory to the national conference on "Christian Bases of World Order" at Delaware, Ohio. Subsequent seminars and conferences on racism and world order were held until this volume naturally resulted through the cooperation of more than one hundred Christian leaders especially conversant with this field. Thus this study is truly the result of group thinking from a Christian imperative.

Dr. Soper begins this well documented book with a short discussion of the anthropology and sociology of race. No new scientific insights are given, but previous studies are competently summarized. He points out that "modern science and the biblical and Christian viewpoints coincide" in terms of the origin of the so-called races. Indeed, the author emphasizes that "the word 'race' must be used with caution" —if at all! And he wisely repeats Anthropologist Robert Redfield's significant aphorism: "Race is of consequence because of what men think and feel about it and not because of anything that race is of itself." Thus Dr. Soper concludes his two introductory chapters with the indication that the main purpose of the volume is "to present racism as a world problem, not confined to any one nation, or even to two or three, but a problem making itself felt in every continent."

The body of the book contains ten chapters on the racial mores of six continents and such countries as Brazil and the United States and such sub-continents as India and Russia. Significantly, Dr. Soper begins by explaining the workings of the nazi dogma of the master race and its accompanying anti-Semitism and then concludes that "the people who have been the object of hatred and persecution [the Jews] are not a distinct race at all." The author next takes up the Russian experiment of "many peoples, one nation." He wisely concludes that, for all her faults, "the Soviet Union stands before the world as the only land, with the exception of Brazil, where racism is completely repudiated; where no assumption of inherent superiority of any group over any other is allowed; where the minority groups are possessed of a new self-respect." The author also concludes from the Russian experience that "no fundamental change can be expected in other countries without some powerful motivation . . . the racial problem is not a problem by itself but one which is part of another, that of basic human rights."

For the American concerned with our discriminatory immigration policies, there is an interesting section on the "white Australia" policy. For the American concerned with the abolition of restrictive covenants, there is a revealing chapter on the "pass" and "Asiatic land tenure" laws of South Africa. Here the Christian Council of South Africa has spoken out against racism, but the separatist Federal Mission Council of the Dutch Reformed churches "nailed the banner of inherent racial superiority and inferiority to its masthead" and one of its leaders wrote of "the principles of Christian race segregation." For those concerned with assimilation and the "melting pot" solution of racism, there is a fascinating chapter on "the fading out of the color line" in Brazil.

This encyclopedic volume ends with chapters titled "Racism and World Order" and "The Christian Faces the Color Bar." Colonies and imperialism, the international extensions of racism, must disappear, and the United Nations can assist in the transition. Jimcrow and racism in the so-called Christian heart must disappear, and the church can assist in the process. Dr. Soper and his colleagues have performed a valuable service in pointing out vividly the world problems of racism and their Christian solutions. It is the task of laymen and ministers, together with secular organizations and the human rights commission of the United Nations, to work fast at these solutions. Time is a world problem, too.

HOMER A. JACK.

A Radical Reformer

CASPAR SCHWENCKFELD VON OSSIG (1489-1561). *By Selina Gerhard Schultz. Board of Publication of the Schwenckfelder Church, Norristown, Pa., $2.50.*

CASPAR SCHWENCKFELD was a layman of noble line who occupied a special place in the religious history of the Protestant Reformation. An independent of broad sympathies, he was hailed after his death as the enunciator of a new and non-partisan way by Christians who took his name and perpetuated his vigorous missionary and ethical concerns. The Schwenckfelder Church stands in the direct line but, as Ernst Troeltsch once stated, all modern Christianity is markedly indebted to him.

For forty years the Hartford Seminary Foundation and the Board of Publication of the Schwenckfelder Church have been cooperating in the publication of *Corpus Schwenckfeldianorum*—a magnificent accomplishment from the scholarly point of view and an indispensable reference for those who wish to understand phases of the Reformation epoch not adequately represented in the official statements of the parties of the reformers or the Church of Rome.

An irenic and ecumenical spirit, tolerant in a fashion too little known in the sixteenth century, Schwenckfeld was for 32 years a pilgrim and wanderer, carrying on a running battle with the partisans of Protestant and Catholic state churches alike. He began his lay ministry under the impact of the early Luther. He is quoted as saying:

> Dr. Martin Luther says in Article 11 in the Confession submitted to the Augsburg diet that neither the Confessional shall be compulsory, nor Baptism, Sacrament, or Gospel, but free. And in Article 12: That there is no doubt but that there is and will be a holy Christian Church on earth, to the end of the world. This church is the believers in Christ, and is not bound to laws and external splendor, to place and time, to person and manners, says Dr. Luther. We regard this as rightly spoken, taught and written concerning Christian liberty, and concerning the church of Christ which is confined neither here nor there, neither to Rome, Wittenberg, Zurich, with the Anabaptists in Moravia, nor elsewhere. The Lord knoweth them that are his. [P. 179.]

In her present biography, the associate and managing editor of the *Corpus* tells the story of the full life and work of the man whom she hails as "spiritual interpreter of Christianity," "apostle of the middle way," "pioneer in modern religious thought."

"May the Lord grant that the ministry and all externalities remain in their proper place, and the conscience unfettered thereby," was Schwenckfeld's constant prayer. He was disappointed that the dawn of the Reformation did not produce the proper fruits in spiritual living. As Joachim Wach says in the *Journal of Religion* (Jan. 1946): "One of the most serious shortcomings of the Lutheran Reformation which the Silesian [Schwenckfeld] criticized from its earliest days was the lack of discipline. He agrees with the Anabaptists, from whom otherwise important differences divide him, in emphasizing the necessity of a separation of the children of God from the children of the world."

Schwenckfeld believed that the lack of spiritual discipline was because Luther and Butzer and Zwingli were too devoted to external forms, determined to produce an outward conformity of religious practice by political compulsion if necessary. An early leader of the Reformation in Silesia and south Germany, he broke with the reformers when he saw that they were continuing the medieval patterns of compulsion. He preferred small conventicles of sincere and seeking spirits to the bodily transfer of the old parish system into the Protestant camp. When he compared the party of the reformers with the life of the early church, he was struck by the fact that in its golden age Christianity spread by free proclamation of the gospel and by letter-writing rather than by political coercion, which was introduced with "the fall of the church" at the time of Constantine. With the present debate concerning the future of Christianity on the Continent, in which Martin Niemöller and others are questioning the old union of church and state, it is very useful to review the testimony of a sixteenth century teacher who powerfully urged:

> that civil authority has no jurisdiction over the Kingdom of God; that government was divinely ordained for the sole purpose of maintaining an orderly life in human society, but has no right either to influence or to interfere with religious convictions; the individual is accountable to Jesus Christ as the head of the Kingdom of God. [P. 311.]

At this point Mrs. Schultz might have made more ample use of the testimony of other dissenters from dominant Protestantism, especially that of the Anabaptists. Her book is such an adequate treatment of Schwenckfeld that the failure to use the comparative method is the more keenly felt. She apparently accepts the traditional condemnation of their life, referring to their "revolutionary and anarchistic acts" (p. 137), and the "community of possessions, which brought many innocent followers into great suffering and privation." This is but little better than the calumnies of the old polemics by Justus Menius and Heinrich Bullinger, and might be readily corrected by a reference to *Wiedertäuferakten,* published by the *Verein für Reformationsgeschichte,* or some of the materials in English in the *Mennonite Quarterly Review.* The fact is that the main-line Anabaptists were as committed to New Testament principles as Schwenckfeld himself, and they championed voluntary religious association as vigorously. Schwenckfeld, however, was repelled by covenantal discipline and congregational authority. Disappointed by church life in all camps and repelled by partisanship, he considered infant baptism a matter of indifference and advocated "standing still" on the Supper until a true church was gathered. He was himself a member of no church. The Anabaptists replied that he would not have been satisfied with the church when Christ himself was on earth, and that they could not responsibly hold back from gathering a believing people and establishing the New Testament ordinances in the congregation.

The book itself is beautifully printed. Heavily subsidized by the publisher, it would be a bargain at twice the price.

FRANKLIN H. LITTELL.

Beyond the Bright Lights

SMALL TOWN. *By Granville Hicks. The Macmillan Company, $3.00.*

GRANVILLE HICKS, author of *Small Town,* is a "small-town man" who lives in the country by choice. While engaged in a career of teaching, Hicks found a summer house on a dirt road near Troy, New York. Later he became a year-round resident. He identified himself with the community, joined numerous organizations, worked for community improvement, became acquainted with the people and lived among them as much like a "native" as is possible for an "outsider," particularly an intellectual who makes a living by reading manuscripts and by writing.

The book embraces three general purposes. The first section is autobiographical and tells how the writer became an "intellectual," and how he became interested in the small town. Second, there is a description of Roxborough, an assumed name for his town, with a statement of its history and structure and a description of its people. A third section deals with the future of the small town in an urban-industrial civilization, the problems of education and kindred interests.

The author understands all those conditions which cause some people to despise the small town. He has been the object of jibes and some recriminations. His leadership has been challenged; yet he has retained a remarkable degree of objectivity. He speaks the truth. His characterization of community conditions has the marks of authenticity. His characters live naturally. He minces no words in describing conditions as they exist, but there is no spite or malice in his words.

Hicks suspects that in religion and philosophy in his town there has been a marked deterioration during the past fifty years. That the number of churches has dwindled and church attendance has fallen off may be a counterpart of the population decline. But "it is likely that the intellectual and moral qualities of church attendants have fallen off too. . . . At an earlier period, I feel sure, most people in town must have been familiar with at least one set of Christian dogmas." Now he estimates that the larger number of churchgoing Protestants are fundamentalists, a smaller number in some sense modernists. Together these comprise no more than a fifth of the nominally Protestant population. Hicks surmises that many of the others consider themselves good Christians, "but a surprising number make no bones of their indifference to religious dogmas or institutions."

The author further observes that people in Roxborough are increasingly tolerant, "not only of deviations from strict monogamy but also of falsehood, malicious scandal, political chicanery, law-breaking and sharp practice. The development of new situations for which the old standards prove inadequate seems to have undermined those standards, so they are not applied even where they are relevant." Hicks expresses a doubt as to whether work in the churches is an effective means of helping the community.

The reviewer at first thought his familiarity with some

of the small communities in upstate New York overstimulated his interest in this book. Second thought convinces him that the source of interest is in the book itself. Its appeal arises from the penetrating insights, the focusing of attention on those things vital to community welfare, the setting of the community in its rightful place in the national scheme of things, the clothing of a particular community with garments of universality, and the flow of clear words and sentences from an incisive pen. Anyone interested in the small community and anyone concerned for American civilization will want to read Granville Hicks' *Small Town.*

MARK RICH.

You Can't Film That!

FREEDOM OF THE MOVIES. *By Ruth Inglis. University of Chicago Press, $3.00.*

YOU READ in the newspapers that the state department is considering checking films for export so that only those painting a favorable picture of American life will be sent abroad. You hear that the Los Angeles church federation has decided not to go along with the local Catholic diocese in condemning "Duel in the Sun" for fear the resultant publicity will create an even greater run on the box office. You note a Supreme Court decision on block-booking and a state legislature's formulation of a protest on drinking in movies. You find a minority of American films on the critics' lists of "ten bests."

You may be pardoned if you are more than a little confused by it all. Depending on your viewpoint, the movies are either the most sinned against or the most sinning medium of mass communication. There is the rub! Are constitutional rights of freedom of speech being interfered with by the various schemes of legal censorship, by the regulations imposed by the industry's self-regulating agency, by organized systems of boycott and protest? The early movie makers would probably have been amazed to hear such a question so much as raised. They thought of themselves simply as purveyors of a product, and as recently as 1915 a Supreme Court decision held that movie exhibition was "a business pure and simple." But today there is no question that movies have become something far more complicated than a simple business.

In the present volume, the Commission on Freedom of the Press, an agency operated at the University of Chicago on funds provided by Time, Inc., and the Encyclopedia Britannica, has taken cognizance of the confusion on the subject and has issued, as its third report, a study by one of its staff members on the development of censorship and regulation in the motion picture industry. Perhaps because most of the study was prepared as a graduate thesis, there is little to be found in it on the philosophy of "freedom" as applied to the movies, little to define the place the motion picture holds in the formation of cultural patterns. It is too factual for that. There is a place for a factual report on regulation as it has existed in the past and as it exists today. Just now considerable criticism is being leveled at the Production Code which is the core of that regulation. Specific criticisms are: that in "moral" requirements the code sticks so closely to the letter rather than the spirit that risqué situations get by while honest appraisals are banned; that it is Catholic-dominated; that it favors the big companies which provide its chief support; that it is used to suppress social and economic attitudes which do not jibe with those of the conservative interests which control the industry. Again, some people are asking, what about the freedom of that potential audience above the accepted 12-year-old level to see the kind of mature films it would enjoy?

With such questions becoming more vital every day, with the issue coming to be a concern of the public at large, even with those who do not go regularly to the movies, this book is invaluable as background information. Its discussion of the Hays (now Johnston) office is the most objective and frank (particularly in connection with that agency's relation to groups whose support it has solicited and then betrayed) that I have yet seen. As history, it is a valuable reference book. One of its most significant sections is that on the desirability of a more objective and constructive criticism of movies, a criticism which, aside from that in the New York press, scarcely exists in this country today. The appendix presents the Production Code in its entirety, including detailed regulations and amendments. The book will prove invaluable for persons active in local "better film" councils and for leaders who have charge of institute and local church youth courses in social problems which include consideration of motion pictures.

MARGARET FRAKES.

Studies in Starvation

MEN AND HUNGER, A PSYCHOLOGICAL MANUAL FOR RELIEF WORKERS. *By Harold S. Guetzkow and Paul H. Bowman. Brethren Publishing House, Elgin, Ill.*

AS ANOTHER winter of partial starvation stalks Europe, every citizen of the world in this overfed country will be aware of the plight of the underfed. This awareness can become a greater understanding through books like this. On the basis of first-hand observation of the semi-starvation experiment at Minneapolis, the authors—a psychologist and an experienced foreign relief worker—summarize the psychological and social effects of experimental semi-starvation and the implications for relief operations.

The relief worker will be helped by the general principles and concrete suggestions. In general, semi-starved people "are similar to normal people, but have most of the peculiarities and sensitivities of normal people in a greatly exaggerated form." Concretely this means that in social contacts the relief worker should strive for neither back-slapping nor sympathetic pity, but for quiet sincerity; a little humor but not a lot; and always for an appreciation of the very variable moods from elation to depression. Above all, "never forget that anything relating to food should be handled with reverence"; any waste is a crime in the eyes of the starving. Even those who are not relief workers might well apply that principle. The resultant food-savings if exported would benefit the rest of the world immediately and this country in the long run.

The major effect of partial inanition is a weakened physical condition which is much like old age. Those administering relief are urged to let recipients sit down whenever possible and on soft seats; to prevent situations of useless activity, such as waiting in line; and to plan moderate easy activity which not only helps to pass time but also gives a feeling of usefulness to the community.

Procedures for expeditious handling of complaints and arrangements for carrying on community government are discussed. Drawings and photographs illustrate the text and highlight the more important observations. The material is presented so concisely as to fail to portray individual differences, a limitation which may occur to the reader but is acknowledged by the authors. In the reviewer's opinion, a more technical presentation would not have been beyond the reach of or usefulness to the competent relief worker. A few

inaccuracies were noted: Decrease in body temperature was 0.3, not 1.0 degrees. The assertion that the "reservoir of affectional responses was drying up," whereas the *increased* emotional response to food-related stimuli is elsewhere pointed out, is an example of occasional error in collation of data. These limitations, however, detract but little from the unique value of the authors' insights and first-hand observations of human starvation under scientifically controlled conditions.

That the findings of the experiment would be applied is the hope expressed in an introduction by Dr. Ancel Keys, head of the laboratory which conducted the experiment. This book is a step in that direction and will prove valuable to the relief workers for whom it was written. Moreover, it will contribute substantially to lay understanding of the contemporary urgency of providing adequate food for the people of the world as a necessary prerequisite to building a stable peace.

RICHARD B. SEYMOUR.

Chinese Montage

LOOK SOUTH TO THE POLAR STAR. *By Holger Cahill. Harcourt, Brace & Company, $3.00.*

FOR a person who, it seems, has never been in China, Mr. Cahill has produced a real *tour de force*. To gather information for this novel his reading must have been extensive, and he has been able to breathe life into his narrative. One may question some of his points of view, but one has to recognize his skill in creating an illusion of actuality. The story may not be true, but it carries the semblance of truth. The action takes place in and around Shanghai shortly before Pearl Harbor, and concerns the search for an ex-missionary who has disappeared. His daughter disappears later also, but is found. There is a variety of skillfully drawn characters representing the conflicting forces that clash in that international arena. Japanese, Russian, Chinese, British and American groups and ideas run counter to one another, and there are many suggestive discussions of the issues involved and of Chinese art and philosophy. Mr. Cahill has written a number of books on art and is interested especially in American art. He was at one time director of the federal art project.

A slight love story runs through the narrative, but the author's chief interest seems to be to show the confusion, violence, treachery and idealism at work in China, and to present vivid pictures of the background. The story moves along in a leisurely manner, and the conclusion is indefinite, just as the actual situation is confused and uncertain. But in this plausible and interesting novel the reader will certainly gain a better and more sympathetic feeling for the problems of China.

LEE E. CANNON.

Books Received

(Some of these will be reviewed)

Encyclopedia of the Negro: Preparatory Volume. By W. E. B. Du Bois and Guy B. Johnson. Revised edition. H. W. Wilson Co., $3.25. The first edition of this "preparatory volume" was exhausted within a few months. This gave opportunity for revision and enlargement. The demand is a proof of wide interest in the important encyclopedia of which it is the forerunner. The present volume is an alphabetical list of the major entries with annotations, bibliographical data and other valuable materials. The encyclopedia is backed by the Phelps-Stokes Fund, and the introduction to this preparatory volume is by Anson Phelps Stokes.

Saudi Arabia, with an Account of the Development of its Natural Resources. By K. S. Twitchell. Princeton University Press, $2.50. Besides its more romantic fascinations, Arabia must make a strong appeal to all whose interest is irresistibly drawn to the blank spaces on the map. Are they really as empty as they seem, or are they only unknown? Both hypotheses are partly true of Arabia. One great section of it is called *al-Rab' al-Khali*, the "Empty Quarter," but the rest, though scantily watered (an average of four inches of rainfall) and sparsely settled, has both people and resources. Oil, metals, and (in spots) agriculture are the resources. The development began, uniquely, with the impulse of a philanthropic foreigner, Mr. Charles R. Crane, to help the country. Mr. Twitchell is an expert whose services Mr. Crane contributed twenty years ago to initiate the development. His book is a highly factual geographical and economic survey, with chapters on the rise of the Saudi Arabian state, its cultural conditions and its present and prospective place in the modern world.

How to Develop, Print and Enlarge Pictures. By Samuel Epstein and David W. De Armand. Franklin Watts, $1.25. Among the many books on the fundamentals of amateur photography, there is none better. Starting from scratch, it both tells and shows how to do everything that needs to be done. The 95 large pages and 210 pictures illustrating equipment and processes give full instructions for photographic finishing without a laboratory.

The Church as Educator. By Conrad H. Moehlman. Hinds, Hayden & Eldredge, 105 Fifth Ave., New York, $2.00.

The Church and Christian Education. By Paul H. Vieth. Bethany Press, St. Louis, $2.50.

The Rediscovery of Morals, with Special Reference to Race and Class Conflict. By Henry C. Link. E. P. Dutton & Co., $2.50.

Christian Perfection. By François de Salignac de La Mothe Fénelon. Harper, $1.75. The "Presiding Bishop's Book for Lent" this year is an old classic newly translated and adapted. The translation is by Mildred Whitney Stillman, the editing by Charles F. Whiston. Fénelon (1651-1720) is a devotional writer whom it is difficult to think of as a Roman Catholic archbishop. He was not an archbishop very long. His greater service was as a spiritual guide. His writings, including this, are among the great classics of devotional Christian literature.

Conscience on Stage. By Harold Ehrensperger. Abingdon-Cokesbury, $2.00.

From Day to Day, Book of Daily Devotions. By J. Henry Harms. Muhlenberg Press, $1.75. A page for each day of the year, with a few extra pages for special days. For each day there is a text, a brief meditation and a prayer. The meditations are such as could be written only by one with an unusual gift for devotional writing and considerable experience in it.

A Functional Approach to Religious Education. By Ernest J. Chave. University of Chicago Press, $2.50.

Orthodox Statements on Anglican Orders. Edited by E. R. Hardy, Jr. Morehouse-Gorham Co., $1.00. Dr. Hardy writes a scholarly introduction to the collection of Eastern Orthodox statements here presented. The subject matter includes some theological topics as well as "orders," and the whole is valuable source material for students of the relations, present and prospective, between Eastern Orthodoxy and Anglicanism.

Communions in Comradeship. By William Edward Craig. Author, 10 Sunset Drive, Fairmont, W. Va., $1.00. A very small book in very fine spirit on the very large theme of brotherhood and cooperation among the American people—Protestant, Roman Catholic and Jewish.

The Music of Life. By G. Campbell Morgan. Revell, $1.00. A psalm of life in seven cantos for the seven ages of man. In lyrical prose, Dr. Morgan gives what his publishers call his "final legacy" in this buoyant appreciation of life.

Secret Passage. By Betty Cavanna. John C. Winston Co., $2.00. "A mystery story for girls."

Big Peanuts. By Lucilda A. Newton. Moody Press, 60 cents. A missionary story of central Africa.

Inside the Parsonage. By Elizabeth Dosher Howell. Hobson Book Press, 52 Vanderbilt Ave., New York. This is fiction in form, but personal experience and reminiscence in fact. The author may have been an amateur as a novelist, but she was strictly a professional in knowledge of her subject matter, for she was a preacher's wife during most of her long life and when she writes of life in a South Carolina parsonage, it is an inside story.

CORRESPONDENCE

Enlisting the Laymen

EDITOR THE CHRISTIAN CENTURY:

SIR: Stanley High, in his article "Enlist the Laymen, Mr. Taft!" in your issue of February 12, calls clericalism a millstone and rates it the chief evil of Protestantism. He says: "The Protestant enterprise in the United States is preacher-ridden." Why be surprised at a fact like that? It is equally true that the health enterprise is physician-ridden, the educational enterprise is teacher-ridden and the legal enterprise is lawyer-ridden.

No one will contend that there is no selfishness among the clergy, or that no failures are to be found in the group. However, in the main, the Protestant churches have the kind of preachers that they tolerate. As long as the church is organized with professional leaders (no bad connotation is given the word professional) those leaders will have a large influence in church affairs. And that is as it should be. The rank and file of the Protestant ministry is as Christian, as forward-looking and as capable as the laity. Criticism should be directed to the wrongs that may exist or to those leaders who are misleading. Mr. High, onetime clergyman now trying to speak for the laymen, takes a potshot at the leadership of the Protestant church which is hardly fair, is not too courageous, but is mighty comforting to the enemy.

Grace Methodist Church, L. R. TEMPLIN.
Winfield, Kan.

EDITOR THE CHRISTIAN CENTURY:

SIR: Like many other Protestant ministers, I heartily applaud the election of Mr. Charles P. Taft to the presidency of the Federal Council. But in approving his election as a layman, why is it necessary to castigate Protestant ministers as Stanley High has done? Not only did the article, so relished by the secular and non-Protestant press, show High's "sharp tongue" and "anger" (noted by *Time*), but it confused the issue of clericalism which Protestant leaders like Bishop Oxnam and Dr. John A. Mackay and the editor of The Christian Century have been insisting is "a system of ecclesiastical power directed toward political ends." With the appearance of Mr. High's widely quoted article, clericalism, for about the first time in our history, will be tagged on to Protestant ministers indiscriminately and unfairly.

Church-in-the Gardens, FRANKLIN P. COLE.
Forest Hills, New York, N.Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me sound a loud amen to Stanley High's article, wherein he sets forth the proposition that if laymen were given an opportunity to vote on church unity, their vote would be favorable and speedy. It has always been my contention that our current denominationalism is a sin of the clergy. Let us hope that Mr. High's article will break through on the conscience of the cloth.

First Presbyterian Church, CHARLIE SHEDD.
Lexington, Neb.

EDITOR THE CHRISTIAN CENTURY:

SIR: There is more than a modicum of truth in the article by Stanley High. What Dr. High describes is old Status Quo himself in clerical garb. Or in other words, it is the law of self-preservation working among our clergy and revealing the very sublimation of selfishness. Too often the lay delegate, male or female, at church conferences is there because of having acquired a deft sensing of clerical politics, and a willingness generally to vote from that viewpoint.

What we need in these desperate times is a united Protestantism which can speak with the voice of authority and be heard with respect. The Roman Catholic Church is a minority church in America, yet its influence in our national affairs far outweighs the aggregate influence of our hydra-headed Protestantism.

It should be evident to our leadership by now that our Protestant laity simply cannot be induced to master the hairsplitting technicalities of belief which keep apart many of our Protestant bodies. The more notable differences of approach to the Bible cut across denominational lines to a greater extent than they indicate differences of doctrine among the various denominations as such. Let us agree that we cannot agree on some of the teachings in Christian doctrine, and unite our forces under the banner of Christ the Lord.

Fresno, Calif. BEN F. CARTER.

New Life in the Seminaries

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the grand editorial on the "Interseminary Series." You may be interested to know that in Berkeley our seminar on the series is being taught jointly by Prof. Hugh Vernon White of the Pacific School of Religion and myself, at the Church Divinity School of the Pacific, and that students from the Berkeley Baptist Divinity School, St. Margaret's House (Episcopal), the Starr King School for the Ministry, and our own two schools are enrolled. We have invited several west coast contributors (Gallagher, Parker and Parsons, for example) to sit in when their chapters are discussed.

Berkeley, Calif. RANDOLPH CRUMP MILLER.

He Clings to King James

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with appreciation Professor Cadbury's "The New Translation's First Year," but I confess that I use my copy of the Revised Standard Version of the New Testament very much as I use the translations of Moffatt and Goodspeed and others, namely, to check on words and phrases where the meaning is not clear. My preference for the King James Version for my private devotional reading and for use in public worship is based neither upon the force of habit nor upon the fixity of a conservative mind, but upon the haunting beauty of its style which, for anyone at all susceptible, is simply not matched by any translation since its time. Perhaps the King James Version will be discarded some day, but I doubt it. It would be interesting to know what proportion of Protestant churches now make regular use of more recent translations for the Scripture lesson.

Grosse Pointe Farms, Mich. FRANK FITT.

It's Different Now

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you published a statement to the effect that corrupt machine rule of such cities as "Kansas City" was on its way out. That is a misstatement, as many of us who have taken just a bit of pride in the fact that corrupt *city* government has been out of Kansas City for some time now can testify. If you refer to congressional elections or perhaps to some county government offices, you may be partially correct. But we don't like to see the name of our present good government smeared with the old slurring references. Believe me, we are still alert to dangers here and will continue to be so.

Westport Presbyterian Church, S. M. PATERSON.
Kansas City, Mo.

No Mexican Embassy in Rome!

EDITOR THE CHRISTIAN CENTURY:

SIR: That silly Vatican embassy mentioned in your cogent editorial note of January 29 is hardly of any importance to Mexico, a Catholic country, which since the time of the reformer Benito Juarez, the Indian president who upheld complete separation of church and state, has had no recognition of the need of any embassy or representation to the Vatican.

Mexico City, Mexico E. M. SEIN.

Protestant Leaders Discuss Church and Economic Order

Pittsburgh Conference Brings Together Leaders of Business, Labor, Industry and Agriculture to Confront Duty of Church on Current Economic Issues in America and the World

By Harold E. Fey

PITTSBURGH, Feb. 20.—After spending three days discussing the most controversial issues of American society, the first official Protestant conference on the Church and the Economic Order adjourned here tonight without casualties. Of the 364 delegates, two-thirds were laymen and the rest clergymen. Nearly all were delegated to this conference by the denominations participating in the Federal Council of Churches. Leading industrialists and business men, prominent labor leaders, three members of Congress and influential figures in the cooperative movement were present—as churchmen. Some delegates entered into the discussions with noticeable apprehension, owing to the novelty of their undertaking and the explosive nature of the issues involved. But this mood soon changed and they came to the end of the conference resolved to perpetuate its fellowship. This was their most important action. They asked the Federal Council of Churches to create a new commission on the church and the economic order. It will function in the way that the commission on a just and durable peace has rendered such distinguished service since its formation in 1940.

Taft Presides

Charles P. Taft, layman president of the Federal Council, presided at this meeting. He introduced Bishop Angus Dun of Washington, who pointed out that the primary purpose of the conference was "to initiate a process of face-to-face discussion among church people, particularly any church people who have first-hand experience in the economic order." The meeting produced three reports, which served to focus the discussion. But its main accomplishment was to start a process of discussion in the churches. As Bishop Dun said: "This beginning carries with it the obligation to go forward in seeking together God's purpose for his church and people in relation to our economic life."

The conference was preceded by a study process engaged in by more than 100 persons under the direction of F. Ernest Johnson of the research department of the Federal Council. This study resulted in seven papers on various economic issues, which were published in the council's *Information Service*. Each delegate had received copies of these papers. As the conference began, they listened to an address by Charles P. Taft in which he declared that, although some deny it, the churches have a responsibility to the economic order. Hitler, he reminded the churchmen, once told the German churches to mind their own business, "heaven and all that, while he tended to his business, politics and the state. That conclusion we cannot accept." He asked the conference to describe the real issues in economic life in their relation to the Christian gospel, to determine the responsibility of the churches for them and to outline a program by which the churches can carry out their responsibility.

That is what the conference did. It divided into three sections, each containing over 100 people. Each section discussed (1) issues, (2) responsibility, (3) program. The final day was devoted by the conference as a whole to debating and rewriting papers compiled on these subjects from the discussion in the sections. The following is a summary of the conclusions.

Christian Convictions

What are the essential economic issues? Before agreement can be reached on that question, it is necessary to lay down the principles on which Christians must proceed. As defined by the conference those principles are: "(1) The Christian church considers the dignity and worth of the individual and the welfare of mankind of primary importance in the Christian ethic. (2) The ethical doctrines derived from the Old and New Testaments and enlarged by centuries of Christian thought and practice are of unlimited scope, and relevant to all areas of human relations. (3) Human society is in process of change, but in no area of human relations have we attained a truly Christian standard of life. (4) The principles of the Christian gospel are applicable to the structure of social relations, to the organization of society, as well as to the personal relations of human beings. The factors of economic status and economic relationships are of basic importance and are fundamental in shaping the quality of life."

Basic Issues of Economy

In view of these presuppositions, the conference defined the following problems as of vital concern to the church: (1) Can our economy so utilize its resources as to assure economic stability and progress and at the same time preserve and enlarge the essential liberties of man? (2) How can full production, full employment and equitable distribution of the national income be achieved and maintained, and what is the relation thereto of restrictions that may interfere with these results? (3) What role should government play in our economic life? What criteria should be established in determining such participation, with particular reference to its relation to the individual? (4) What role should voluntary groups—business, labor, agriculture, finance, consumers—play in our economic order? (5) To what extent has concentration of ownership and control brought beneficial or harmful effects upon the public welfare? (6) Upon what basis can the church concern itself constructively with the problems of wages, prices and profits? (7) How can industrial relations be made more harmonious and the church use its influence most effectively toward this end? (8) How may government be used to provide social security without thereby undermining the assumption of responsibility by individuals and groups? (9) How can the church assist in solving agricultural problems? (10) What should be the economic relationships of the United States to other nations in the light of its uniquely influential economic position? The discussion of these questions was often warm, but no attempt was made to reach a conclusion.

Church's Responsibility

Principles basic to the church's responsibility in the economic sphere next commanded the attention of the conference. It agreed that these principles are: (a) God is the source and sustainer of life. (b) Love is the basis and fundamental commandment for the fulfillment of life. (c) All men are members of a community under God. (d) Man is endowed with moral freedom, which is limited by others' freedom but requires of him moral responsibility in economics. (e) Man is also a sinner, often using his freedom for selfish ends. (f) The individual is the responsible agent in religion and in human relations, including economics. (g) The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love.

Following the definition of these princi-

(Continued on page 317)

Nash Installed as Bishop

Will Succeed Henry Knox Sherrill in the Episcopal Diocese of Massachusetts

BOSTON, Feb. 18.—Trinity Church was crowded to overflowing last Friday for the installation of Norman B. Nash as Protestant Episcopal bishop of Massachusetts. Dr. Nash will take over his new duties in June, when Henry Knox Sherrill, whom he succeeds, assumes office as presiding bishop of the Protestant Episcopal Church in the United States. The installation was conducted by Bishop Sherrill, and the sermon was preached by Bishop Angus Dun of the Washington Cathedral. Speaking to the people of the diocese, Bishop Dun said: "The least of what you ask of him is asked of you also." And to the new bishop: "You are not called to be the savior of the world, but you are called to guide God's people to Christ, who is the Savior of the world." At a luncheon held after the consecration, Bishop Nash reaffirmed his convictions on Christian education and promised that the power of his office would be put behind the infusion of secular education with religious purposes.

* * *

C.W.S. Center Processes 100 Tons of Material

The Church World Service center in Boston during the past year prepared and baled 100 tons of clothing and food. Women from churches in the area volunteered to sort, mend and pack the clothing. Shipments have been made to many countries in which the clothing may be instru-

"Many Read and Are Influenced Without Your Knowing It—"

Mr. Paul E. Tracy of Caldwell, Idaho, recently renewed his subscription to The Christian Century. He enclosed with his remittance a brief letter of appreciation. The letter states in a few simple but effective words the high place which The Christian Century holds in his personal life. We believe it expresses the sentiments of a rapidly expanding number of laymen who are reading and enjoying the weekly issues, high-minded men and women in all walks of life, in all denominations, in hamlets and towns no less than in the great metropolitan centers. We take pleasure in sharing Mr. Tracy's letter with all our subscribers.

'Many Are With You'

EDITOR THE CHRISTIAN CENTURY:

SIR: I am manager of a plumbing and heating business. Sometimes it seems best for me to discontinue The Christian Century. Many trade journals call for attention, and other distractions compete for the time required for careful reading of your valued journal. So I am tempted to promise myself a weekly trip to the public library where I say I will, as in years past, run over the pages of the Century.

But this will not help your circulation, even should I actually read your paper in the library. Again, I could not pass copies on to readers who I know are stimulated by its contents. Also, when I get into discussions involving the superficial against the long point of view, it is good to know where the exact statements supporting the long range view can be found, underlined.

So I renew. Do not grow discouraged. Many read and are influenced without your knowing it. There are many winds of doctrine blowing around us laymen against which we should be braced. Many like myself who feel the need for prayer and steadfastness in the lonely silence of a darkening world are with you.

Caldwell, Idaho PAUL E. TRACY.

There are many more thousands of Paul E. Tracys within the Protestant churches of America who should be reading The Christian Century, but who are not. They would gain from it the same stimulation of mind and find it to be the same source of information and interpretation that Mr. Tracy does. It would come to occupy a special place in their personal lives, as it does in Mr. Tracy's life—and yours!

As a subscriber you know better than anyone else the type of mind that will enjoy and understand and be profited by The Christian Century. You meet or see them constantly, in church or in your professional or social relationships. If you are a minister you face them each Sunday. They are known to you; they are unknown to us. Will you not invite them to subscribe?

Every subscriber will by this time have received the five special rate certificates with the announcement of a special campaign to extend greatly the lay constituency of The Christian Century. We are counting on your cooperation to make this campaign a success. Make use of the certificates now, today!

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INTERPRETATION

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mental in saving lives. The national church service has announced that it is expanding its work to include the care of displaced persons and hopes to bring around 600 to this country each month during 1947.

* * *

Help for Those Now and Formerly Imprisoned

During the past year the United Prison Association of Massachusetts, the agency which serves men who have been or are now prisoners and their families, dealt with 1,174 cases. The aid it was able to offer ranged from supplying a glass eye for a partially blind man to helping a young wife and mother keep her family together while her husband is serving his sentence. In one case, the agency was able to establish the innocence of a man who had been charged with the larceny of almost $3,000. Its work of helping prisoners and their families readjust themselves is particularly needed since so many employers, as well as society in general, tend to shy away from men and women who have served prison terms and from their families. Because of its increased activities, the agency recently moved into larger quarters.

* * *

Reports Overseas Needs

At the annual meeting of the New Hampshire council of churches, held recently in Concord, Waitsill H. Sharp, who had just returned from a year's work in Europe with the Unitarian Service Committee, brought a first-hand story of conditions abroad. Dr. Sharp saw service in Germany, Czechoslovakia, France, Spain and Portugal. He pleaded that this country do more instead of less to help restore normal living conditions for suffering Europeans.

* * *

Discuss Student Morality

Workers with students in Greater Boston, who have grouped themselves into a council, recently asked the deans of Radcliffe College and Harvard University to speak to them on the relation of the college administration to student morality. Conclusions reached were that there is more drinking on campuses this year than formerly, and that the ultimate control of morality lies in the standards of conduct taught and practiced at home and inculcated by the church. A student whose home and church have given him no standards, the discussion brought out, is "adrift on a sea of moral indifference."

* * *

And So Forth

Churches in the area regularly send groups to the Boston Seaman's Friend Society's quarters on Hanover street, to provide entertainment for the thousands of seamen who find themselves in the city with no home to call their own. This haven, which was recently rebuilt, provides single rooms and a dormitory, meals at cost and facilities for varied recreation.

Alcoholics Anonymous is now sponsoring 27 weekly meetings in New England, of which only two, in Salem and in Boston, are solely for alcoholics.

Speakers at the pre-Lenten study conference held at Springfield, Mass., for New England ministers were Wilhelm Pauck, Samuel M. Cavert, Warren W. Pickett and George Gibson. CARL HEATH KOPF.

Presbyterians of World to Geneva

With Members of Reformed Churches, They Will Meet in 1948—Pugh Helping Set Up Plans

PHILADELPHIA, Feb. 13.—The first meeting of the World Alliance of Presbyterian and Reformed Churches, representing a total membership of 20,000,000, will be held in Geneva, Aug. 11-18, 1948. The main topics of the convention will probably be essentials in church order, freedom and justice in the light of the Bible, principles of public worship and the relation of Presbyterian and Reformed churches to the ecumenical situation. William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church, U.S.A., who has been visiting Great Britain and the Continent, reports from abroad that Swiss leaders at Geneva will be able to entertain 160 delegates. Commenting further on his travels, Dr. Pugh says that the position of Protestantism is greatly improved in Belgium, where the Socialist government has been favorable to it. Schoolchildren have been excused for their classes in religion and, in an unprecedented action, three Protestant chaplains have been appointed to the army for service in the Belgian Congo. In Czechoslovakia the Church of the Czech Brethren, with a membership of over 300,000, is expanding rapidly. Its theological seminary now has an enrollment of 100 students. Dutch Protestantism, according to Dr. Pugh, is anxious to draw closer to American churches.

* * *

Stress Relief Needs

A food and relief program captioned "All God's Children Need Shoes" has been inaugurated by the local Baptist youth fellowship to collect shoes and raise money for eight carloads of cereals for Europe and Asia by next Thanksgiving. Urging a larger response in goods and cash, Warner B. Gaither of the Methodist Committee for Overseas Relief warned recently that Methodist theological students in Europe are extremely undernourished. Quaker overseas workers report that for the first time in several years demand for clothing has exceeded supplies. The need, they say, is immediate and desperate. The urgency of all relief appeals today is aptly demonstrated in Gandhi's reply to four Quaker representatives who visited him to ascertain how Friends might help at Noakhali, India, scene of recent Hindu-Moslem riots. Pointing out that advice would fall flat, that their approach must be through relief, he said: "To a hungry man, God is food; to a naked man, God is clothing; to a man without shelter, God is home."

* * *

Questions Degree Of Tolerance

Following the survey by the Philadelphia presbytery of the interracial situation in this city, Daniel L. Ridout, pastor of Camphor Memorial Methodist Church, West Philadelphia, through his church monthly has asked Philadelphia Methodists five questions

which are pertinent in this Brotherhood Month with its observance of Race Relations Day. They are: "Have Negroes been admitted, without prejudice, to our Methodist hospital? Would Negroes be admitted to our Methodist home for the aged? Would Negro children be welcome in the Methodist orphanage? Are there Negro members in any of our 'white' Methodist churches in Philadelphia? Would a qualified Negro, if a member of a white church, be recommended for a place of responsibility, such as a choir singer or trustee?"

* * *

Loans for C. O.'s

The American Friends Service Committee has invited all conscientious objectors now or formerly in camp or prison to use its loan guarantee fund, similar to the funds established by the Brethren and the Mennonites. It aims to enable those released from camp or prison who are without adequate sources of credit to get started in business or the professions. Loans of up to $1,000 may be secured at three per cent simple interest.

* * *

And So Forth

Temple University's school of theology has received $50,000 for scholarships from the Girard Trust company, executor of a will which called for a bequest to an interdenominational seminary.

George Tyson of Ursinus College, lay leader of the Methodist Church of the Advocate, Germantown, has been elected president of the association of liberal colleges of Pennsylvania.

Dorothy Steere will be head resident for the summer term at Pendle Hill, Quaker research school at Wallingford, Pa.

Because of ill health, Elsie Rodgers has resigned after years of service as associate director and editor of *Social Progress* in the Presbyterian, U.S.A., Board of Christian Education's division of social education and action.

The newly organized United Church in Lancaster county, Pa., has elected C. Abram Snyder, Methodist layman, president and R. C. Batchelder, Episcopal rector, secretary.

The graduate school of Philadelphia Lutheran Seminary has offered a special lecture series on the contemporary Christian scene with O. Frederick Nolde, W. W. Van Kirk, Roswell P. Barnes, Henry S. Leiper, J. W. Decker and Frederick Clark Fry as speakers..

The elders' conference of the Northern Provincial Moravian Synod has elected two new bishops: Kenneth G. Hamilton of Bethlehem, Pa., and I. R. Newaldt of Madison, Wis.

Norman Thomas of New York, Norman Whitney of Syracuse University, and Harold Chance of the American Friends Service Committee addressed the annual midwinter Philadelphia young Friends' conference.

CHARLES DANIEL BRODHEAD.

Third Missionary Sailing Departs

The Marine Lynx sailed from San Francisco recently on its third trip as a "missionary special." On board were 312 missionaries, representing some 20 denominations.

Brazil Votes in A Free Election

Opposition Candidates Win in São Paulo Despite Previous Condemnation by 'Catholic Electoral League'

SAO PAULO, BRAZIL, Feb. 3.—The fact that in many of the Brazil state elections held in January the opposition candidates were chosen for office is seen here as a sign that political bosses and their machines can be defeated in open elections. This is practically the first time such a showing by the opposition has been made in Brazil. Good order prevailed during the voting, and the electoral courts received few complaints about the freedom of the election. These courts, composed of judges appointed for life, have charge of preparations for elections and counting of votes. About 30 per cent of the electorate did not go to the polls. Many see in this a sign that the people are becoming less interested in voting because there has been no improvement in their economic situation since the previous election.

* * *

Catholic League Names Approved Candidates

In this state (São Paulo), a body called the Catholic Electoral League took an active part in advising voters before the elections. In large newspaper advertisements it told the faithful that they were not to vote for candidates and parties which it did not endorse. Absent from its approved list were the Communist party of Brazil and its candidates, and the Social Progressive party, whose candidate for the presidency of the state was being backed by Communists. A few days before the polling, the league had to withdraw another name from its approved list when the Catholic Ademar de Barros, recently blessed by the pope, made an agreement with the Communists. In return for his promise that he would respect the Brazilian constitution's guarantee of freedom for all parties and creeds and include certain Communist candidates in his "Barros party," the Communists agreed to support him for the presidency. The Catholic Electoral League immediately issued a proclamation urging Catholics not to vote for him. It gave as its reason for excluding Dr. Barros the fact that "atheist and totalitarian communism" was specifically condemned by Pius XI in an encyclical and by the Brazilian hierarchy in a pastoral letter. Interestingly enough, the Catholic group recommended the new Party of Popular Representation, which includes many former fascists (Integralists) who definitely favor a totalitarian regime. In spite of the Catholic ban, Dr. Barros was elected.

* * *

Newspaper Hails Defeat Of Clergy

After the election the *Estado de São Paulo*, one of the most independent newspapers in Brazil, commented favorably on the defeat the clergy had suffered in the election returns—this in spite of the fact that it had not supported Dr. Barros. Said the newspaper: "The clergy would be better off if it stayed in its spiritual realm, where it would be respected by every man

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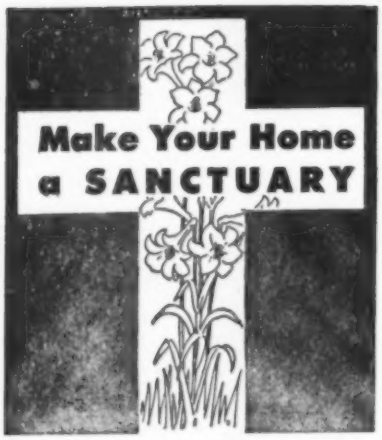

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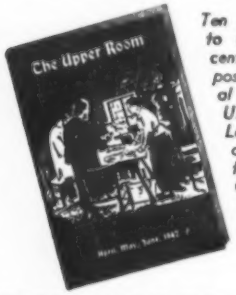

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who fights for freedom of thought. But it has lost the respect of the people because it seems to favor every questionable scheme that arises in the hapless politics of Brazil. It cannot say that in this political campaign it was defending the dignity of the family, because it backed some candidates who, according to the laws of the church, are adulterous. It cannot say it was defending religion, because in the last election it opposed, even from the pulpit, the devout Eduardo Gomes, who was the liberal candidate. It is not defending religion to back any unscrupulous or even atheistic candidate simply because he promises to favor the Catholic Electoral League. . . . Always the clergy stands on the worst side." The newspaper further pointed out that the league had backed the conservative government candidate instead of the liberal Catholic and Socialist, Almeida Prado, dean of the University of São Paulo, who is highly regarded by all religious groups.

* * *

Some Evangelicals On Ballot

The *Estado de São Paulo* saw in the defeat of the government candidates a healthy sign for the future of Brazil, where until now the government has controlled every situation. It declared that "electoral fraud" is now dead in the country, as indicated by the destruction of the power of the bosses and of the followers of Vargas, the former dictator. . . . More than 10 candidates for the house of representatives in São Paulo were Evangelicals. These were among the persons banned by the Catholic Electoral League, even though they were not running on the Communist ballot. It is not yet certain how many of the Evangelicals were elected.

* * *

And So Forth

The resignation of Spruille Braden as ambassador to Argentina and the appointment of General Marshall as American secretary of state has aroused among Brazilian liberals some apprehension lest U. S. foreign policy now lean more toward the Perón forces. They are encouraged, however, when they recall Marshall's wise policy in China.

Paul Vanorden Shaw, American now teaching in the University of São Paulo, complimented Brazilians on their use of the ballot in the January elections to satisfy their hopes. "If in certain places they failed," he declared, "their margin of error was not greater than that in countries in which democratic institutions have continued without interruption. We Americans cannot forget our Huey Longs, our Bilbos and Talmadges."

After his recent visit here Anthony Eden said that he was encouraged to learn that Brazilians are eager for lasting friendship with England.

JOAO DEL NERO.

Japan Orthodox Church Will Sever Moscow Ties

In a recent interview, Riju Manabe, general secretary of the Russian Orthodox Church in Japan, announced that his church has decided to sever relations with the Moscow patriarchate and place itself under the jurisdiction of the Russian Orthodox Church in America, Religious News Service reports.

Kentucky Drys Are Victorious

Local Option Election in Boyd County Increases Proportion to 92-14— No Territory Lost to Wets

HUNTINGTON, W. VA., Feb. 18.—The most recent success of the dry forces of Kentucky was the resounding victory they won in a local option election in Boyd county, the area surrounding Ashland and bordering on both Ohio and West Virginia. Boyd county was already legally dry, but wets had secured a sufficient number of signatures on a petition to require another test at the polls. The final count was: drys, 7,915; wets, 6,922. This represents an increase in dry sentiment, for in a hotly contested election in 1943 the drys won by the slim margin of 154 votes after the result of a challenged recount had been sustained by the court of appeals. In the recent fight J. S. Falconer, pastor of First Christian Church, Ashland, served as chairman of the dry forces, ably assisted by the other pastors of the community.

Walter J. Hoshal, superintendent of the anti-saloon league of Kentucky, reports that during 1946 five counties plus 70 precincts in wet counties were added to the state's dry list through local option elections. These actions forced the closing of 295 saloons and roadhouses. No territory was lost to the wets during the year. Although Kentucky, with its enormous distilleries, manufactures as much hard liquor as all the other states combined, it now has 92 dry counties as against 14 totally wet. Sixty-four per cent of the population lives in dry units which embrace 82 per cent of the state's territory.

* * *

Urge a Positive Foreign Policy

Speaking in Huntington on the Marshall College forum, two congressmen, Senator James Fulbright and Representative Walter Judd, deplored the vacillating character of American foreign policy and viewed with alarm the ideological conquests which Russia is making in strategic areas of the world. Senator Fulbright pointed out that following the showdown over Iran, Russia abandoned the technique of force and adopted the technique of ideological infiltration and conversion through constitutional processes. How to resist this technique has the U. S. baffled, he said, since no overt acts of aggression are being committed. The senator advocated that our nation promote intensive campaigns of democratic propaganda in certain countries which are inclined toward communism. Representative Judd said that although the shooting war is over, a fierce ideological warfare is now being waged to determine what principles will prevail in the reconstruction of the world. He urged the U.S. to adhere firmly and positively to the principles of the Atlantic Charter as the only pattern by which a permanent peace can be established.

* * *

Zionism Pro and Con Presented

The turmoil in Palestine has stimulated campaigns by both Zionist and anti-Zionist

groups in Louisville to present their views to the public and to secure additional members for their organizations. Explaining the anti-Zionist position to a luncheon meeting of non-Jewish clergymen, Lessing Rosenwald, son of the late Julius Rosenwald and president of the American Council for Judaism, said that if a Jewish national state were established in Palestine, Jewish citizens of the U.S. would be suspected of dividing their loyalties between this nation and Palestine, would then be regarded as aliens in many quarters and would be subjected to discrimination and persecution. He blamed the terrorism in Palestine on Zionism. The Zionist viewpoint was presented by Jacob Schwartzman, son of a Russian schoolteacher, who went to Palestine 25 years ago and helped to establish a settlement in the Jordan valley. He insisted that it is possible for a Jew to be a loyal American and still retain a love for his historical homeland and heritage, thus helping to preserve the integrity and destiny of his people.

* * *

Reports Greater Church Unity

Henry Smith Leiper, general secretary of the World Council of Churches, addressed delegates to the Kentucky area conference of the Interseminary Movement, held recently at Louisville Presbyterian Seminary. He spoke on "The Urgency of Church Unity." Reporting on his recent tour of Europe, India and Australia, Dr. Leiper declared that churches are cooperating effectively on an international scale, and that it is only in small communities that confusion on matters of cooperation is found. "Too many men of God are endeavoring to find out what is wrong with the church," said Dr. Leiper. "My job is to find the good points, and I have found plenty." Later, the World Council leader spoke to students at the Southern Baptist Seminary in the same city.

* * *

And So Forth

Plans for a Charleston, W. Va., area council of churches are proceeding rapidly, enough churches having already indicated their acceptance of the idea to insure success. Each affiliating church will be represented on the council by its pastor and a designated number of laymen.

The Louisville *Courier-Journal* is printing as paid advertisements 52 brief articles on the Catholic religion, dealing with such subjects as medals, holy water, indulgences and confession. Known as the Narbeth series, they are sponsored by the local council of Knights of Columbus. Announcement of the series says that the articles are calculated not to provoke argument, but "to explain in newspaper language some of the fundamental principles of our faith, believing it will lead to better understanding all around." J. MAURICE TRIMMER.

Help Migrants in Florida Crisis

Workers on the Home Missions Council staff, along with Salvation Army and American Red Cross personnel and state employment officials, were busy in Florida during February trying to alleviate the plight of migrant workers thrown out of work after the record-breaking cold wave which destroyed fruit and vegetable crops.

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Protestant Fund In First Campaign

New York Agencies' Joint Money Raising Effort Is Seeking $1,095,000—Set Up Committee on Soviet Union

NEW YORK, Feb. 21.—The Protestant fund of Greater New York, which was formed last summer to finance the programs of the Protestant council, the borough divisions in the Bronx, Brooklyn, Staten Island and Manhattan, the federation of Protestant welfare agencies and allied child care institutions and programs, has announced a goal of $1,095,000 for 1947. This will be the fund's first united campaign. Of the amount scheduled, $441,069 is for the council and its divisions and $653,931 is for the welfare federation. Half of the welfare budget is to be assigned to child care and the financing of the only Protestant training school and home for girls in the city. Chairman of the campaign is George W. Bovenizer, a partner in Kuhn, Loeb & Co. Thomas M. Peters, an Episcopal layman, is chairman of the fund. In announcing the opening of the campaign, Mr. Peters said: "In the wake of the war, human need in our city is greater than ever before. Crime, juvenile delinquency, the continual flare-ups of racial animosity and religious intolerance demand a forceful, united movement of all Protestants of all denominations."

* * *

Thousands Attend Interracial Fellowship Meeting

More than 3,000 church and civic leaders attended an interracial mass meeting sponsored last Sunday at the Cathedral of St. John the Divine by the interracial fellowship of Greater New York and the Protestant council. Spirituals and anthems were sung by the cathedral choir and the interracial fellowship choir of 80 voices. The sermon, "God's New Order," was preached by President John A. Mackay of Princeton Theological Seminary. Dr. Mackay called upon the church to bend all its efforts to achieve what he termed "evangelical catholicity," in which the worship of God in all phases of church life shall become "a manifestation of perfect brotherhood in which all differences of race and class and culture are transcended in an affirmation of common faith."

* * *

Committee Will Give Information On Soviet Union

An interfaith fact-finding committee has been formed here to make available to the churches information about the Soviet peoples. It will be related to the American Russian Institute. Ralph W. Sockman, pastor of Christ Church (Methodist), is chairman; among the members are John R. Mott and Episcopal Bishop Charles K. Gilbert. In announcing the committee Dr. Sockman said: "I can think of no more important issue in America today than the question of our relations with the Soviet Union, for therein lies the peace of the world. Basic to this peace is a mutual understanding of one another's hopes and fears. A prerequisite of such understanding is a careful scientific observation of facts and a broad educational program dealing with the facts."

* * *

Conservative Baptists of East Organize

A plan for organizing conservative Baptists on a national scale was approved at a recent meeting in Brooklyn attended by 300 delegates from the eastern regional conference of conservative Baptists. Similar action has been taken at meetings in Chicago and San Francisco. Resolutions for a national organization will be presented at the annual meeting of the Conservative Baptist Fellowship, to be held in Atlantic City in May. A resolution passed by the Brooklyn meeting provided that the new organization shall remain a part of the Northern Baptist Convention, although members are "moved to separate action by their dislike of liberal or modernist tendencies in that body."

* * *

Points to Inequality in Educational Opportunity

There is a 60 to 1 measure of inequality of educational opportunity in America, John K. Norton of Teachers College, Columbia University, told the 15th annual meeting of the Save the Children Federation, held here last week. He compared the $6,000 a year spent per classroom in the best-financed American school systems with the $100 a year spent in those at the other end of the list. For rural communities, Dr. Norton advocated sounder leadership, better state aid, some federal aid and a wider recognition of the problem. The federation has obtained sponsors for more than 900 rural schools, and through 125 county committees in eight states is carrying on activities to improve the education, health and welfare of thousands of rural schoolchildren. It has also found American sponsors for 1,100 schools and more than 3,300 children in war-torn countries of Europe. Guy Emery Shipler was re-elected chairman of the federation.

* * *

And So Forth

With funds obtained from the sale of the old First Methodist Church, Brooklyn, which was closed a year ago, the New York East Methodist conference has purchased a camp on Shelter island to be used as a training center for youth and church leaders. The site has 43 buildings and facilities for 200 campers.

David W. Barry, formerly with the Presbyterian Board of National Missions, has joined the staff of the New York city mission society as director of research and survey in the pathfinding service for the churches.

Robert T. Henry, recently returned from Asia, reports that at least 2,460,000 Chinese have been aided through Church World Service's American activities committee in China. Particularly effective has been the committee's service to the hordes of refugees. J. HENRY CARPENTER.

Protest Congress Attacks On Atomic Report

Representatives of 9 religious organizations were among those of 21 national groups signing a statement deploring recent congressional attacks on the principles of the Acheson-Lilienthal report on international control of atomic energy, Religious News Service Reports.

Britain Seeks to Save Marriages

Government Committee Recommends a National Welfare Service to Give Advice, Guidance

LONDON, Feb. 12.—Alarmed by the threat which hasty marriages too hastily dissolved offer to the stability of society, the government some time ago set up a committee to investigate the situation. That committee has now made its report. It suggests that a national welfare service be established to help in preserving marriage ties and in lessening the number of divorces. It declares that the state, while avoiding any form of compulsion, has a duty in the case of marriage breakdowns to do all it can to encourage reconciliation. It criticizes the churches for not making a greater effort to meet the problem of divorce. Here are the committee's detailed proposals: (1) To make available a sufficient number of suitable persons to give advice, and to see that their availability is generally known; (2) to encourage young people to seek competent advice in preparation for marriage; (3) to encourage married couples to seek competent advice as soon as serious conflicts arise; (4) to attempt reconciliation whenever a break has occurred. The welfare officers would be available for advice and guidance to any couples contemplating divorce. They would provide a liaison with the ministry, thus opening up a field of pastoral care which the church thus far has hardly touched.

* * *

Grumble at Crisis, but Will See It Through

The fuel crisis with its widespread cut in electric power has come as a shock to the people of this country, who deep in their hearts had believed that some way out would be found. When we are forced to plunge back into "blackout" days and to go without many radio programs and weekly publications, we are made to realize the seriousness of the situation. The average Briton will continue to grumble, but he will prepare to see the crisis through. So behold us, spending our days shivering in our overcoats, cooking over low-pressure flames and realizing that the industrial standstill has become desperate.

* * *

Young Soldiers Welcome Course in Religion

An encouraging report about a religious experiment being carried on among soldiers in the British occupation army in Germany has reached us. Under the auspices of chaplains, four church houses have been set up, to which men come voluntarily for a four-day course of instruction in the basic truths of the Christian faith. Describing the procedure, one of the chaplains writes: "In the first part of each morning and evening there is a talk, lasting perhaps as long as 40 minutes, on the life of Christ or the worship of the church or some practical problem of conduct. The fact that 19-year-old soldiers listen attentively to a talk of that length is an interesting commentary on modern 'short and snappy' sermons. On the last day of the course the

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men go away saying that they never knew Christianity was like that: why had not someone told them earlier? 'Because,' we try to answer gently, 'you never gave them the chance.'"

* * *

Restoration of Wrecked Churches Slow

Thomas W. Lamont's generous gift of $500,000 to help in the restoration of Canterbury cathedral reminds us again that we have a responsibility to maintain the majestic loveliness of our cathedrals, which, as Mr. Lamont wisely remarks, are the heritage of the entire English-speaking world. This correspondent recently visited a number of them—Winchester, Salisbury, Exeter, Southwell, Chester, Liverpool and Norwich. Each has some restoration problem peculiar to itself and too often dependent upon inadequate funds. The cathedrals receive no financial grants from the state.

Whitefield's Tabernacle, one of London's historic free churches, is back home after being bombed out during the war. A few rooms in the basement of the wrecked building have been renovated for worship and for the youth program. The City Temple congregation, of which Leslie Weatherhead is pastor, has just moved for the fourth time since its building was destroyed by bombs. It will now hold its Sunday worship services in Marylebone Presbyterian Church, for some time little used by the Presbyterians.

CECIL NORTHCOTT.

Criticize Housing Report in Chicago

Council Against Discrimination Points to Its Perpetuation of Racial and Economic Stratification

CHICAGO, Feb. 21.—The Chicago council against racial and religious discrimination has released a sharp criticism of the Chicago plan commission's report on housing, condemning it as worthless because it does not make adequate provision for low-cost homes, and as dangerous because its proposals would perpetuate the stratification of communities along racial and economic lines. The plan commission had promised that its report would be "the most exhaustive treatment of the subject ever undertaken about any major urban center." The council recommends that the report be returned to the commission with instructions to produce a new study, "this time in real cooperation with other city agencies, including the Chicago housing authority, the mayor's committee on human relations, the mayor's emergency housing committee and the metropolitan housing council."

* * *

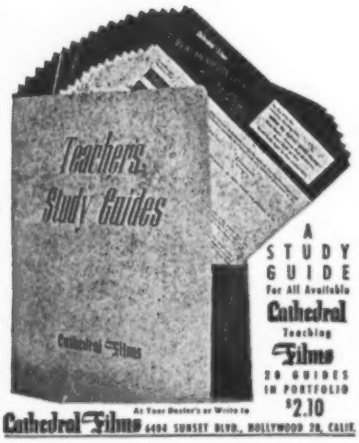
Conservative Baptists Hold Conference

The two-day conference here of the midwest region of the Conservative Baptist Fellowship took action recommending that the body should not withdraw from the Northern Baptist Convention but should continue as an organization within the convention, supporting any effort toward its own objectives. The fellowship is composed of laymen and pastors who are in dissent from the convention and support what is known as the Conservative Baptist Foreign Mission Board rather than that of the convention. It will propose at the fellowship's national convention to be held in Atlantic City that a united conservative Baptist association be organized, to which "any sovereign Baptist church may belong regardless of other affiliation, provided that each church subscribe to the Conservative Baptist Fellowship's doctrinal statement."

* * *

Formulate 'Chicago Declaration'

The conference also adopted for presentation at Atlantic City a statement, dubbed the "Chicago declaration," which declares that the conservative Baptists will no longer give to the constituent bodies within the Northern Baptist Convention monies "which can in any way be appropriated for the support of missionaries, secretaries or others having direction of our organization who do not affirm faith in the Bible as the inspired word of God; the deity of our Lord Jesus Christ, which includes his pre-existence, virgin birth, miracles and his bodily resurrection from the dead; the substitutionary death of our Lord for sinners in atonement for their sins; his high priestly intercession at the right hand of God and his eternal sovereignty; and his personal visible return in glory. We now further reaffirm that we hold it to be inimical to the successful operation of missionary work for field and secretarial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offices to be staffed with personnel of diverse belief and oppose such policy, which while recognizing truth condones unbelief and violates conscience."

* * *

Propose Amendment of Divorce Procedure

Cook county judges who deal with divorce cases have recommended to the Illinois legislature that the county's divorce procedure be changed to permit creation of a separate division of the courts to which would be referred all divorce cases filed in either the superior or circuit court. The proposed division would be headed by a competent attorney and staffed with assistant attorneys, typists, stenographers, clerks and investigators appointed by superior and circuit court judges. As soon as action for divorce is initiated, this division would gather full particulars, verify all claims and attempt a reconciliation. If reconciliation should prove impossible, the division would have authority to investigate all questions of alimony and custody. It would supervise monthly alimony support payments, so that action to prevent delinquencies could be instituted at once. The number of divorce cases filed in the county rose from 10,962 in 1940 to more than 22,000 in 1946; the number of children involved from 4,703 to 9,438. Under the present system of procedure there is no way of obtaining pertinent information since about 90 per cent of the cases are uncontested, no means of checking on alimony payments, and no way of sponsoring attempts at reconciliation until the divorce action is too far under way.

* * *

And So Forth

Col. A. B. Patton of Lake Forest has been elected chairman of the Illinois council for world government, an agency formed last week at a conference held at the University of Chicago by a number of organizations in the state working for federal world government. A national convention for all agencies working in this field is to be held in Asheville, N. C., this week end. The Illinois group has asked that in a general election a proposition be placed on the state ballot calling for federal world government. It has also called on the legislature to pass a resolution favoring such government, an action similar to that already taken by 14 state legislatures.

Samuel Ronnegard, a representative of the Church of Sweden's film bureau in Stockholm, has arrived in this country for a nine-month study of American motion picture technique. He is making his headquarters at Augustana College, Rock Island, Ill.

CHARLES L. VENABLE.

CHURCH AND ECONOMIC LIFE

(Continued from page 308)

ples, the conference declared that "each person under God has a right and duty to take his share in the world's work . . . at jobs which will enable him to fulfill the true purposes of labor." It held that production must serve man's needs, especially pressing now, for clothing, food and shelter. After considerable debate it agreed that "property represents a trusteeship under God and should be held subject to the needs of the community. Under Christian perspectives, no single current system of ownership universally meets this test. In fields where the present forms of ownership are difficult to

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regulate for the common welfare, consideration should be given to further experimentation in the forms of private, cooperative and public ownership." The conference voted that "an assured adequate annual income for every family" is "desirable."

Are Profits Defensible?

One of the sharpest debates of the conference occurred over the sentence: "Profits are characteristic of a money economy and are thoroughly defensible, subject to proper methods of accumulating and distributing them." A motion to delete the words from "characteristic" through "defensible" was defeated after considerable discussion by a vote of 100 to 82. The paragraph ended with a statement that "Christians must be actuated more largely by a service motive than by a profit motive." Another paragraph which caused some debate read: "Economic groups should have the right to organize, provided only that their purposes and activities do not contravene the welfare of the entire community. All groups are called on to exercise self-discipline and to subject themselves to the general good. The larger community cannot tolerate monopoly over information, processes, natural resources, capital or labor. [An attempt to add "concentration of wealth" to the list of things intolerable carried by a vote of 80 to 79 but was ruled out of order by Mr. Taft.] The Protestant churches, in loyalty to Christian faith, must cultivate equal regard for all men and a passion for truth about economic realities and disputes and thus help economic groups to see themselves in a wider setting and to settle their disputes more harmoniously."

Propose Continuing Commission

When it came to discuss the program of the church, the Pittsburgh conference was compelled to admit that its own arguments had "revealed wide divergences of information and opinion on problems of economic life and the role of the church in regard to them." It was not dismayed, however, but accepted "as part of the task of the Christian church the obligation to deal frankly and openly with controversial matters." It recommended better training of the clergy in economics, development of lay leadership, organization of study groups, and the furtherance of Christian education in this field by the central organizations of the churches. It specifically recommended that the Federal Council set up a continuing commission on the church and economic life, which would hold further conferences of this kind.

The Pittsburgh conference warned against the dangers inherent in the class church and asked that official church bodies "face the moral issues of the economic order." It urged the church to try to earn the right to mediate between contending factions by studying issues and forming the acquaintance of both sides in advance of differences. The obligation of the church to launch a widespread program to educate its membership in economic issues was admitted and several plans were proposed. The conference recognized that local churches and denominations "are active participants in economic life as employers, investors, purchasers, recipients of gifts and property owners. This raises for the church such problems as wages, working conditions, relations with labor unions in church printing houses, pensions, use of invested funds and payment of fair prices for standard goods. It is essential in all these areas that the church conform to the highest ethical standards . . ."

The proposal of the conference for the formation of a commission on the church and the economic order goes to the Federal Council of Churches, whose executive committee will have its first chance to act on it in March. The representation at the conference was: Methodist, 78; Presbyterian, all kinds, 59; Baptist, all kinds, 44; Friends, 12; Lutheran, all kinds, 10; Protestant Episcopal, 33; Disciples of Christ, 22; Congregational Christian, 26; Evangelical and Reformed, 14. Fourteen other denominations or other bodies had fewer than 10 representatives each. Occupationally, the conference divided into the following percentages: Business, 27; labor, 11; agriculture, 9; clergy, 30; all others 23.

Included in the personnel of the conference were three past presidents of the National Association of Manufacturers, several bishops and denominational secretaries of social action, Congressmen Hayes, Gwynn and Buffett, Eric Johnston, former president of the United States Chamber of Commerce, Paul Hoffman, president of the Studebaker Corporation and chairman of the influential Committee on Economic Development, Spencer Miller of the New

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WANTED: Recreational Director with executive ability for Community House. Protestant married man preferred. Salary range about $3600. Apt. furnished. Box 80, c/o The Christian Century.

Wanted: An experienced teacher of Religious Education to work full time in community of 9,000 teaching sixth grade in two elementary schools and eighth grade in a Junior High School. Salary, $2,400. Contact the Rev. R. K Riebs, 33 West Dixon Avenue, Dayton 9, Ohio.

WANTED—Immediately by a Northwestern Pennsylvania Church of 1,633 members, a Consecrated woman between 24 and 34 years of age who would divide her time between office work, parish visitation and directing Youth activities. Salary $1680 per year. Send applications to Dr. James R. Jackson, First Presbyterian Church, Erie, Pennsylvania.

WANTED: Assistant minister in Presbyterian Church, 1400 members, in University community, to work with young people and assist with calling. Should be married, under 35 years, College and Seminary graduate. Write Indianola Presbyterian Church, 18th and Waldeck Aves., Columbus 1, Ohio.

Jersey Highway Commission, Victor Reuther and Kermit Eby of the C.I.O., Boris Shishkin and Nelson Cruikshank of the A.F. of L., George M. Harrison of the Brotherhood of Railway Clerks, E. R. Bowen of the Cooperative League and P. V. Maris of the U.S. department of agriculture.

Lecture Series Challenges

Mumford, Kennedy, Peel Address Pacific School of Religion's Conference

BERKELEY, CALIF., Feb. 15.—The ministers who set an attendance record at the Pacific School of Religion's pastoral conference here this week were rewarded by lectures from Lewis Mumford, author of *The Condition of Man;* Gerald Kennedy, pastor of St. Paul's Methodist Church, Lincoln, Neb.; and Albert Peel, formerly chairman of the Congregational Union of England and Wales. Mr. Mumford excoriated the cynical unreality of the present moment, contrasting it with the equally objectionable unrealistic optimism which followed the First World War, and drew the lessons of parallel and contrast between the actions of Christians as the Roman empire fell to pieces and the relative ineffectiveness and equivocation of Christianity in our own dying culture. "Christianity in a Time of Troubles" was his theme, which he developed by pointing out that early Christianity took its shape from the fact that it was born into and developed in a disintegrating society. Its strategy of otherworldliness sustained the Christian hope and provided the nucleus of the new life that emerged during the Middle Ages.

Contrasts Today's Situation

Continuing, Mr. Mumford pointed out that the present extremity, with its threat of atomic destruction not merely of civilization but of the inhabitants of the civilized world, makes that earlier answer useless for today. The path to renewal now lies in a new universalism, compelling and inclusive enough to supplant our fierce rivalries with a governing sense of world community.

Even if atomic destruction is averted, Mr. Mumford declared, the automatism of a machine age and the nihilism which actively denies all values will empty the shell of contemporary culture of all that makes life worthy of survival. Thus the job of religion is more emphatic; it must rest its challenge not merely on fear but on hope as well. To illustrate his point on nihilism, the speaker pointed to our "gradual acclimatization to violence," which has caused every participant in World War II to emerge with a radically altered standard of values. "Even today," he said, "the secretary of war and the President of the United States, after plenty of time for reflection, only confirm their original guilt [in the bombing of Hiroshima and Nagasaki] by adding the very justifications that we first heard on nazi lips. Our leaders tell us that we saved time and effort and precious American lives by these methods—which is precisely the fascist justification for torture."

Workshops a Feature

The profundity and clarity of Mr. Mumford's analysis were well matched by the brilliance and soundness of Dr. Kennedy's lectures on preaching, which are soon to be published. Dr. Peel spoke with frankness of the austerity of British life, which still carries on with little relaxation of wartime restrictions. The three series of lectures were supplemented by workshops in pastoral counseling, church building, youth in the church, the rural church, the church and race, and women in religion, as well as by faculty seminars. Conference worship was led by Thompson Shannon, newly arrived minister of Oakland's First Christian Church and dean of the Pacific School of Religion's summer school.

BUELL G. GALLAGHER.

Catholic Parishes in Western Germany Are Crowded

The arrival of 7,000,000 to 8,000,000 refugees from the eastern provinces in western Germany has caused a considerable change in the situation of Roman Catholicism there, the Swiss Evangelical News Service reports. In the province of Saxony, for example, the number of Catholics has increased from 250,000 to 500,000, in Thuringia from 50,000 to 730,000, and in the diocese of Hildesheim from 300,000 to 1,000,000. Minor parishes have grown to gigantic proportions. The shortage of priests is making it very difficult to meet the religious needs of the newcomers.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

I'll Be Yours (Univ.) *Comedy* based remotely on Molnar's "The Good Fairy," about a small-town girl who sings her way into favor of New York tycoon, gains his support for poor but honest young lawyer by pretending he is her husband. An incredible yarn, elaborately set, with some pleasant songs by Deanna Durbin, this is *fairly entertaining* if you leave logic or realism aside. M,Y

Johnny O'Clock (Col.) *Melodrama* set in swank gambling casino, with gangsters seeking to "muscle in" on each other, murders, pursuit by tough detective, deceit, etc. Terse, effective direction and imaginative camera work wasted on *most unpleasant* subject matter. M

Sinbad the Sailor (RKO) *Melodrama.* An eighth voyage has been dreamed up for the Scheherazade hero (Douglas Fairbanks, Jr.), with storms, scheming enemies, sword play, sea fights, etc., before Alexander's treasure is found. Done with the dash, athletic exploits the theme requires, fantastically set and brilliantly technicolored, this is the answer if you want *pure escape,* pictorial splendor, nothing more. M,Y,C

The Yearling (MGM) *Drama* based on Pulitzer prize novel about a boy's wide-eyed wonder at life, his love for a pet fawn that circumstances finally force him to part with, his relations with his reticent, sorrow-worn mother and understanding father, the family's struggle to wrest a living from barren farm patch in Florida wilds. A *sensitive* film, wisely and beautifully done, free from maudlin elements which it might so easily have contained. M,Y,C

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, Toscanini in "The Hymn to the Nations."

For Mature Audience: Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, The Last Chance, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, A Yank in London. 3-5-47

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